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An
Introduction
to
Catechisation.
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It being my Design, to
Explain the Doctrine of Chris-
tianity, in a way of Cate-
chisation, for the Benefit
of the Younger & more
Ignorant sort, tho' I hope
so as to be useful, in some
measure to others; &
being to follow the me-
thod & order of things,
this way, as they are set
down in the Shorter Ca-
techism, Composed by the
Assembly of Divines, who
met at Westminster
A.D. 1647: I have
thought it might not

be incongruous, but rather
altogether convenient, &
in some sense, necessary,
to premise something,
that may be Informa-
tive of our mind, in
relation to Two Points,
that are naturally Pre-
liminary to this Work.

I Concerning Divi- nity or the Christi- an Doctrine.

This, being the subject
matter, that all Church-
Catechisms treat of,
is necessary to be con-
sidered, in the first place.

A Doctrine, in the ge-
neral import of the word,
is any thing that is taught
in order to be learn'd &
known; whether it be Di-
vine or Human, Eternal
or Temporal, True or False.

The Christian Doctrine

Therefore, is that Doctrine
which Christ preaches
us, in his word, & the
Knowledge, Belief
& Practice of which
denominates us Christi-
ans. So that the sym-
cification of this from
all other Doctrines is
easily observable.

And therefore, 2. This
Doctrine is contradicting-
with'd from the more
Dictates of Reason, or
the various Systems
built upon it, wch come
under the name of such
or such Philosophies;
viz. the Platonic, Stoic,
&c. Philosophy, ^{in part} ~~which~~
of many of the ~~sayings~~
~~of~~ the Christian Doctrine
doth, as of God & his At-
tributes, &c. but then it
pretends of them, quæ-
runt, cognita aut cognos-
cenda; Whereas the Chris-

nan Religion treats of
them; qua Revelations
patet facta & in scrip-
turis sacris contenta.

But all the Philosophies
of Men had their gross
errors; & therefore we
are warned to take heed
of van Philosophy, Col.
2: 8.

2 By the Chris-
tian Doctrine we mean
that which is truly so
called; in opposition
to Heretical & Erro-
neous Doctrine, Mat. 7: 15.
1 Joh. 5: 20. But then it is
the sacred Revelation,
that must be the Judge
what is true & false.

3 By the Christian Doc-
trine we mean ^{principally} that
Account & System of
Weighty Truths, wherein
Religion ^{stands} properly, tho
we exclude not lesser
& more minute things,

if they be kept to their
proper place, & be as-
sumed accordingly; for
the least Truth is va-
luable.

Now the Christian Do-
ctrine, has been treated
of in abundance of dif-
ferent Methods, as
Doctors judged most
proper, for their pur-
pose & pursuant to their
several views. Hence we
read of Didactical, In-
stituted or Positive Di-
vinity, & of Elemental
or Controversial Di-
vinity, as also of Ca-
sistical Divinity & of
Catechetical Divinity.
However in all these, we
are to remember, yt
all Divinity is scriptur-
al, in regard of the
Bible, which is its alone
Principle or Foundation,
& that all Divinity

is practical, in relation
to the End.

II Concerning Cate- chetical Divinity.

X This
As Divinity is the sub-
ject & matter of all
Church Catechisms, &
consequently of this One
which we have chosen
to consider: So & Ca-
chetical Method be-
ing that which we are
to ~~obediently~~ follow;
It is proper, to Con-
sider this Form pre-
viously, in the general.

Catechism is originally
a Greek word. And κα-
τηχισμός or κατηχισ-
μός, as derived from
κατηχέω or κατηχίζω,
(which signifies to instruct
viva voce & that so as to
repeat what was said be-
fore) & so denotes a

Dialogue - Method of Teaching & Learning, by way of Question & Answer. And to Catéchisme therefore is now usually appropriated, to that Method of Instructing Persons in the Elements of the Christian Doctrine, which Catechisms of this kind are designed to promote.

Now then I shall speak something to these two Points.

(1) Concerning a Catechism in General.

In relation to this I would consider two things.

1st The Original of a Catechism.

This seems to have been the result of Reason it self: seeing it is natural for Parents to teach their Children, what they think may be useful for them to know: And no doubt

Adam & the ancient Patriarchs made conscience of this as a Duty, as well as Abraham did afterwards, Gen. 18:19. No writer I know, nor any other, that we know of, had any written Directory to assist them this way, before Moses his time. And yet even then there was no formal Catechism. However this is enjoyn'd by God, as the Duty of all Parents, in relation to their children, Deut. 6:5. & 11:19. And no doubt all the pious Israelites were careful this way, as Timothy's Mother & Grandmother had been of him, 2 Tim. 3:15.

We find indeed no formal Catechism was ever composed by the Jewish Church, not yet by the Christian for ^{some} ages.

In the primitive times,
the not very early, the
Church seems to have
thought of this. But no
general Catechism was
ever imposed upon all
Christians. Only they had
prentice Persons, of whose
knowledge & piety they
were satisfied, whom
they call'd Catechists,
as their scholars call'd
chambers. But I saw
not, that they had any
other Charge, than to
keep close to the ap-
ostolical Creed, & other
Creeds that might be al-
so received by such &
such Churches, as they
were of. ~~But~~ ^{For} ~~we~~
we read of ~~some~~ ^{many} ~~of~~
of Religion, Heb. 6:1, &c.
But that does not say, that
there was any Catechism
then. The first Christian
Catechism, that I do
see or hear of, is

that of Cyril Bishop of Jer-
usalem, who from thence
is called the Catholicist
who lived in the 4th Cen-
tury, in the days of Con-
stantine son of Constantine
the Great. And after
that, we may suppose
there were many more.

2^d The usefulness of a Catechism.

It is to be lamented,
that Creeds, Confessions
& Catechisms, have been
so much & so often per-
verted. But this is no
more an objection of
force agt them, than
it is agt the Bible, with
many have perverted
to their own ruin.

As therefore the Bible
is absolutely necessary,
so it is highly useful
to the younger & more
ignorant to be instructed
in the doctrine ther-

of. If therefore it be well
full, that we should know
of Doctrines, which we are
called to practice, & ac-
cording to which we are
to be judged; certain it
is, that the Method of
Catechizing is the full, as
being, of all others, the
most Natural, Easy,
Familiar & Compressive;
especially to weak Ca-
pacities.

(2) Concerning this
Shorter Catechism
in Particular.

The Compilers of this
little Book did it, by
way of Compend or Ab-
ridgment of the larger
one; & wisely: for
the the larger and be,
in many respects excel-
lent, yet it runs too
much into Explication

& Expositives too far upon
particular Heads, to be
used by Ministers, as con-
firming them & binding
them up too much to par-
ticular glosses, not alto-
gether so judicious or
exact; as to be built up-
on; & therefore I never
heard of any Minister
that used it this way. But
it is of great use, for
private Persons to com-
pare it, wth this shorter
one, for more particu-
lar Information upon
the several Heads treat-
ed of.

This shorter is fit for
the memory of the Hearer
as well as the containin-
g of the Teacher, &
the edification of a Chris-
tian Assembly, because
not so long & tedious.

And indeed I look up-
on this Catechism to be
the best, of its kind, in
the world.

And yet, as all things
human have their imper-
fections; so there are
some inaccuracies &
defects observable of this:
which I shall occasionally
take notice of, as I go
along.

For seeing that worthy
Compilers never set up
for infallible authors,
in this, or in any other
part of their works;
& seeing they have de-
clared it to be their pro-
fessed & avowed Prin-
ciple, in the answer
to the second Question,
That the Word of God, con-
tained in the Scriptures
of the Old & New Tes-

Parent, is the Only Rule
which God has given to
direct us, how we may
Glorify & Enjoy him:
Therefore, as they ad-
apt to good every
thing they deliver here
by Scripture only: so
I hope we may be al-
lowed to do.

After these Prelimi-
nary Considerations, let
us now proceed to con-
sider the Order & Heads
of the Catechism dis-
tinctly.

~~After these Prelimi-
nary Considerations~~

Only, I distinctly
to this, I lay down
this Rule to myself,
as to the method I am
to proceed in, viz.

That since I am to explain
a Catechism, & therefore
am tyed up to a Cateche-
tical Method; I shall
parcel out the Answers in
Under-Questions & An-
swers, in order to the more
distinct understanding of
the Truths therein contain'd.

Nor shall I make
any use of Mr. Quid's Pro-
positions; ~~but~~ ^{nevertheless} per-
haps so far, as to give
them as a Summary
of the Answers, in the con-
clusion; after I have
explain'd them particu-
larly, by distinct Answers
to the particular Un-
der-Questions. For then
these plain Propositions
may come to be use-
full, as a Help to
the Memory of Children.

THE
PRINCIPLES
OF
Christian Religion,
Comprehended in a Short
CATECHISM,
Drawn forth into Distinct
Propositions,

AND
Proved by Plain and Per-
tinent Texts of Scripture
at Large.

Wherein the **C**reed, **L**ord's Prayer,
and **T**en **C**ommandments are
Explain'd.

With Short Rules of Direction for Ma-
sters of Families how to use this Book
to the Best Advantage.

By **T**H**O.** **L**Y**E**, M. A.

L O N D O N :
Printed for *Tho. Parkhurst*, at the *Bible* and
Three Crowns in *Cheapside*, near *Mercers-*
Chapel. 1706.

*Plain Directions for the more profitable use
of this Book.*

I Advise, That it may be gone through in a Family constantly once a *Month*. To that end I have divided it into *Thirty Parts*, and fixt the *Day* of the *Month* at the Head of every Part in the Margent.

2 Let it be once or twice *distinctly read over*, and that by Parts, so much only *at a time* as is allotted for *one Day*: As for Example; from the *first* to the *fifth* Question, the *first* day; from the *first* to the *ninth* Question, the *second* day; and so on to the end.

3. When you first begin to examine your Family, let 'em answer *only within Book*; and after you have once or twice gone over the *whole Catechism* within Book, and that you perceive their understandings to be somewhat *inlightned*, then, *and not till then*, let them be required to answer *without Book*.

4. In all your Examinations, through every Answer of the Catechism, keep *close* and *constant* to these Rules.

Q. *What is the first Rule?*

A. Propose the Question, as it is in the Book, thus;

Q. **What is the chief end of Man?** Then let the Learner repeat the Answer, thus;

A. **Man's chief end is to glorifie God, and to enjoy him for ever.**

Q. *What is the second Rule?*

A. Draw the whole Answer into several Doctrinal Propositions, (if it contains more than one) and bid the Child prove each of them by Scripture.

Q. *For what Reason?*

A. For Two Reasons.

3. Because

1 Quest. &c.

Under - Questions.

1 Q. What is the End of a Thing?

Ans. There is a Threefold End of a Thing, or the End of a Thing is used in one of these Three Senses.

1 For Institution; wh is the scope & end sets before him, in such or such Actions. 2 For Termination, i. e.

the period or close of a Thing; in wch respect, Christ is the End of the Law for righteousness &c.

3 For Confirmation; wh is the fulfilling of any Thing. Thus Christ also is the End of the old Law, by fulfilling the Types thereof, so as at length to abolish them as useless.

2 Q. In which of these Senses is the Glorifying & Enjoying God many times said? A. In the first sense only.

3 Q. Whether are there more Ends of Institution of Sincerely or Passively? A. Both ways. But the first is

what the Catechism properly
& principally intends.

4 Q. Why are there called Many
Chief Ends? A. 1. To shew
us y^t we may have other ends
if Subordinate to these. 2. To
take us off from setting up
any thing else, such as ho-
nour, riches or pleasure, on
an equality with these.

5 Q. Are there two, y^e. y^e Glo-
rifying & Enjoying God, Coordi-
nate or Subordinate? A. Sub-
ordinate, y^e latter to the first.
See 1 Cor. 10: 31.

6 Q. Are these Exercisable? A. no
Therefore they are called End not
Ends.

7. Q. Is this the only notion of
this? A. no. For the first
comes ^{also} under y^t of Many chief
Duty: & the other under y^t of
his Chief Happiness.

8. Q. What is it to Glorify God?
A. (1) Wdy. not to add any thing
to his Glory, Job 35: 1. Ps. 15: 2
(2) Fort. to shew forth his glory to
others, by words & actions.

1. Because there are several distinct Truths contained in several Answers of the Catechism.

2. Because the more distinctly and particularly any Truth is proposed, the more capable the Child's Understanding is to apprehend it.

Q. Why must the Children prove each of these Doctrinal Propositions by Scripture?

A. Because the Holy Scriptures are the only Foundation and Proof of Infallible and Saving Truth.

Q. How many Doctrines or distinct Truths are in this Answer?

A. There are Two.

Q. What is the first Doctrine in this Answer?

A. That Man's chief end is to glorify God.

Q. How is this Doctrine proved?

A. It is proved out of 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

Having ask'd these Questions, then proceed to the Second Doctrine, and ask the very self-same Questions, and to every Doctrine that shall be found in any Answer: Thus,

Q. What is the Second Doctrine in this Answer?

A. That Man's chief end, next to the glorifying God, is to enjoy him for ever.

Q. How is this Doctrine proved?

A. It is proved out of Psal. 73. 25, 26. *Whom have I in Heaven, &c.*

Q. What is the Third Rule?

A. Take the several Scriptures annexed to the Answer, and in order propose them distinctly to the Child, and ask him what he observes from them.

Q. Why is this Advice given?

A. Because the Scriptures are not at any time to be read but with special Observation, for the exercise and increase of our Knowledge, and Direction of our Practice.

Now to proceed to the several Scriptures, and see what Doctrines the Learner can observe from them. Thus,

Q. How many Texts of Scripture have you in this Answer?

A. Two.

Q. Which is the first?

A. I Cor. 10. 31. *Whether therefore ye eat, &c.*

Q. What Doctrine do you observe from this Text?

A. I observe from this Text that *Man's chief End is to glorifie God?*

Q. From *what words* of this Text do you observe that Truth?

A. From these words, *Do all to the Glory of God.*

Q. Why from these words?

A. Because the *force* of the Text to prove this Truth lyes in them.

Then proceed to the second Scripture : Thus,

Q. What is the second Text of Scripture in this Answer?

A. Ps. 73. 25, 26. *Whom have I in Heaven but thee? &c.*

Q. What Doctrine or Truth do you observe from this Text?

A. I observe from this Text, that *Man's chief end, next to the glorifying of God, is to enjoy him for ever.*

Q. From *what words* of this Text do you observe that Truth?

A. From these words, *Whom have I in Heaven but thee? None that I desire besides thee. 26. God is my Portion for ever.*

Q. Why from these words?

A. Because the *Force* of the Text to prove this Truth lyes in them.

In this familiar and rational Method you may easily proceed to examine upon every Answer and Scripture in the whole Catechism.

9 Q. Why ought we to make this thus
our chief end? A. (1) Bc. we were made
for this end, Ps. 100: 3. Prov. 16: 4. (2)
Bc. Chr. purchas'd us for this same
1 Cor. 6: 9, 10. Jn. 2: 14. (3) Bc. of the
Relation betwixt him & us, Ps. 95: 6, 7.
(4) Bc. he has given us both his Word
& Sp. for this end, Ps. 147: 19, 20. Jer.
Rom. 8: 26.

10 Q. What is it to Enjoy God? A. (1)
to acquiesce & rest in him, as our chief
good, with pleasure & delight, (2)
to be fill'd wth the light of his coun-
tenance, the sense of his love & y^t
manifestation of his presence &c.

11 Q. Is this attainable h^{ere}? A. In
some measure it is, Ps. 34: 8. Rom.
5: 5.

12 Q. Is not this second self-seeking?
A. Yes; but in a true & laudable way.

13 Q. May not a man have other ends?
A. Yes, as I said; if subordinate
to these. See 1 Thes. 4: 11, 12.

14 Q. Must a man always propose
these ends to himself & in every
thing? A. (1) Neg. not always so, as
formally & actually to think of 'em.
(2) Pos. but so, as virtually to mind,
by never deviating from them.

15 Ought we not to breathe after the

The full & perfect reaching of these
ends. Ans. y^{es}. see 1 Cor. 13: 9, 10.
2 Cor. 5: 1, &c.

2 Quest.

1 Q. Why is the Doctrine of the Bible
called Gods word. A. See In-
spired by him: see 2 Tim. 3: 16.
2 Pet. 1: 19.

2 Q. How do we know the scrip-
tures to be Divine? A. (1) By
the Character of Divinity therein;
viz. 1 Authority & Majesty of Style
Ps. 40. & 57: 15, &c. 2 Purity
of Doctrine. 3 Divine Mysteries
above our Capacity. 4 Power &
Efficacy, to Convert & Conserve.
Ps. 19: 7, 8. 5 Calculated all
for Gods Honour & our Good. 6
Admirable Contrivance, so as to
reach all casts. 7 Confirmation by
Miracles. 8 Fulfilling of Promises.
9 Attended by the sufferings of
Martyrs. 10 Harmony in all its
parts. 11 Antiquity. 12 Experi-
ence of all good men. — To
which let me add this Dilemma
Either the Bible is from God or
Angels or men, Good or Bad.
Not from the latter &c. Ergo.

The Principles of the Christian Religion Comprehended in a short Catechism, drawn out into several distinct Propositions, and proved by plain and pertinent Texts of Scripture.

Question.

First day of the Month. **W**hat is the chief end of Man?

A. Man's chief end is to glorifie God, and to enjoy him for ever.

1 Prop. Man's chief end is to glorifie God. *1 Cor. 10. 31. Whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God, Rom. 11. 36.*

2 Prop. Man's chief end is, in, or next to the glorifying of God, to enjoy him for ever. *Psal. 73. 24, to the end, Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee. 26. God is the Strength of my heart, and my portion for ever, John 17. 21, 22, 23.*

Q. 2. What Rule hath God given to direct us how we may glorifie and enjoy him?

A. The word of God, which is contained in the Scriptures of the old and new Testament, is the only rule to direct us how we may glorifie & enjoy him.

1 Prop. The Word of God is contained in the Scriptures of the Old and New Testament. *2 Tim. 3. 16. All Scripture is given by Inspiration of God. And Eph. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone. And 2 Pet. 1. 19, 20, 21.*

2 Prop. The Word of God is the only Rule to direct us how we may glorifie God. *2 Tim. 3. 16. All Scripture is profitable for Doctrine, for reproof, for correction, for instruction in righteousness; and verse 17.*

3 Prop. The Word of God is the only Rule to direct us how we may enjoy God. *1 John 1. 3, 4. That which we have seen and heard declare we unto you, that ye also may have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your Joy may be full.*

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe

believe concerning God, and what duty God requires of Man. 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.*

Q. 4. **What is God?**

A. God is a Spirit, infinite, eternal, and unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

1 Prop. God is a Spirit. John 4. 24. *God is a Spirit.*

2 Prop. God is infinite. Job 11. 7, 8, 9. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?*

3 Prop. God is eternal. Psal. 90. 2. *From everlasting to everlasting thou art God.*

4 Prop. God is unchangeable. Jam. 1. 17. *The Father of lights, with whom there's no variableness, neither shadow of turning.*

5 Prop. God is infinite in his Being. Exod. 3. 14. *God said I am that I am, I am hath sent me unto you.*

6 Prop. God is infinite in Wisdom. Psal. 147. 5. *His understanding is infinite.*

7 Prop. God is infinite in Power. Rev. 4. 8. *Lord God Almighty, Psal. 106. 2*

8 Prop. God is infinite in Holiness. Rev. 15. 4. *O Lord, thou only art holy, Rev. 4. 8.*

9 Prop. God is infinite in Justice. Exod. 34. 7. *The Lord God that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children, Rev. 15. 3.*

10 Prop. God is infinite in Goodness. Exod. 34. 6, 7. *The Lord God, merciful and gracious, long-suffering, and abundant in Goodness. 7. Keeping Mercy for thousands, forgiving iniquity, transgression and sin.*

11 Prop. God is infinite in Truth. Exod. 34. 6. *The Lord God abundant in Truth, Deut. 32. 4.*

Q. 5. **Are there more Gods than one?**

A. There is but one only, the living and true God.

1 Prop. There is but one living and true God. Jer 10. 10. *The Lord, he is the true God, he is the living God, and an everlasting King.*

2 Prop. There is but one, only, living and true God. Deut. 6. 4. *The Lord our God, is one Lord, Eph. 4. 6. John. 17. 3.*

Q. 6. **How many Persons are there in the Godhead?**

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Spirit.

(2) Only known savingly through the Spirit of God.

3 Q. What are the parts of script?

4 Q. Is the O. T. abrogated? & How?

5 Q. Why did God put his word in writing?

6 Q. What are we to think of the Apocryphal Books?

7 Q. Have the script. their authority from the Church.

8 Q. Is it the only Rule of Religion?

9 Q. Is not Tradition of equal authority?

10 Q. Is the script. Infallible. A. See Tit. 1: 9. Is it perfect? A. See Ps. 119: 96. Ps. 19: 7, &c. Mat. 5: 18.

3 Quest.

1 Q. Is this the Sum of the Bible.
A. yea.

2 Q. What is required in relation to these two, from us. A. Faith & Obedience.

3 Q. What is it to be Holy?

4 Q. What is the Extent of our Obedience?

5 Q. Do all the script. teach these things. A. not principally.

6 Q. How does the Teaching of the word & Spirit differ?

4 QUEST.

1 Q. What is a Spirit?

2 Q. Are there other spirits?

3 Q. Is not God a Spirit in a higher sense than others yet called spirits?

A. See Joh. 4: 24.

4 Q. In what sense is God said to have bodily parts? & Passions?

5 Q. How is God said to be Infinite? | Eternal? | Unchangeable?

6 Q. How is he said, to be Infinite, &c, in his Being, &c?

7 Q. What is Gods Being? | Wisdom? | Power? | Holiness? Truth?

8 Q. Wherein does his Being appear? his Wisdom appear? his Power appear? &c.

5 QUEST.

1 Q. What do we prove, there is a God?

2 Q. What is Atheism? & Whence?

3 Q. Can there be more than one God?

4 Q. Why is he said to be the living God?

6 QUEST.

1 Q. What is meant here by a Person?

2 Q. How are they distinct & yet One?

3 Q. Is this contrary to reason? or absurd?

4 Q. Is this a Jewish Article?

7 QUEST.

1 Q. What is it for God to Deceive?

ther, the Son, and the Holy Ghost, and these three are one God, the same in substance; equal in power & glory.

1 Prop. There are three Persons in the Godhead. *Mat. 28. 19. Baptizing all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.*

2 Prop. The three Persons in the Godhead are one God, the same in Substance, equal in Power and Glory. *1 Joh. 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Joh. 10. 30.*

Q. 7. What are the Decrees of God?

A. The Decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he hath foreordain'd whatsoever comes to pass. *Eph. 1. 4, 11, 12. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. 11. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 12. That we should be to the praise of his glory, Rom. 9. 14, 15, 18, 22, 23.*

Q. 8. How doth he execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

1 Prop. God executeth his Decrees in the Works of Creation. *Rev. 4. 11. Thou hast created all Things, and for thy pleasure they are, and were created.*

2 Prop. God executeth his Decrees in the Works of Providence. *Dan. 4. 35. He doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth.*

Second Q. 9. What is the work of Creation?

day. A. The work of Creation is God's making all things of nothing, by the word of his Power, in the space of six days, and all very good.

1 Prop. The work of Creation is God's making all things. *Gen. 1. 1. In the beginning God created the Heaven and the Earth.*

2. Prop. God made all things of nothing by the word of his Power. *Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things that do appear, Gen. 1. 3.*

3 Prop. God made all things in the space of six days, and all very good. *Gen. 1. 31. God saw every thing that he had made, and*

Behold it was very good; and the evening and the morning were the sixth day.

Q. 10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

1 Prop. God created man male and female, after his own image. *Gen. 1. 26, 27. God said, let us make man in our own image, after our likeness. 27. So God created man in his own image; in the image of God created he him, male and female created he them.*

2 Prop. The Image of God in man consisted in knowledge. *Col. 3. 10. Ye have put on the new man, which is renewed in knowledge after the image of him that created him.*

3 Prop. The Image of God in man consisted in righteousness and holiness. *Eph. 4. 24. That ye put on that new man, which after God is created in righteousness, and true holiness.*

4 Prop. The Image of God in man somewhat consisted in man's dominion over the Creatures. *Gen. 1. 26, 28. Let us make man, and let him have dominion over all the earth. 28. And God blessed them, and said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.*

Q. 11. What are God's work of Providence?

A. God's works of Providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

1 Prop. God's works of Providence are most holy. *Psalms 145. 17. The Lord is holy in all his works.*

2 Prop. God's works of Providence are most wise. *Psalms 104. 24. O Lord, how manifold are thy works, in wisdom hast thou made them all? Isa. 28. 29.*

3 Prop. God's works of Providence are his powerful preserving all his Creatures. *Heb. 1. 3. Upholding all things by the word of his Power, Neh. 9. 6.*

4 Prop. God's works of Providence are his governing all his Creatures. *Psalms 103. 19. His Kingdom ruleth over all.*

5 Prop. God's works of Providence are his preserving and governing all his creatures actions. *Mat. 10. 29, 30, 31. One sparrow shall not fall to the ground without your father. 30. The very hairs of your head are all numbered.*

Q. 12.

22. Are there many Democrats in him?

3^d. Can we otherwise know his Dy-
mies cross than in the event? &
are they not his secret will?

8 Qu. St.

12. Doth every thing, wth God Blesses,
come to pass?

2d. Is there any thing done in kind
but what was decreed to be done
or permitted?

3 Q. What is the difference between
Secrets, & Declarations by way of
Promise or Threatning.

9 Inst.

1 Q. What is it properly to break?

22. By whom did God create? A.
said Jhs. 33: 6, 9. Joh. 1: 1, &c.

3Q. What were the works of the six days? A. (1) Day, the ~~formation of the~~ ^{creation of the} Chaos of this planetary world the Heavens & Angels made before

2 Light. (2) Day. 1 Firmament.
2 Clouds & Water in them, (3) Day.
1 Sea, 2 Trees & Plants. (4) Day. 1
minerals. (5) Day. 1 Fishes. 2 Birds.

(6) Day. 1 Birth. 2 Man. 3 Women.
 & Q. Why did God make all things?
 & in what Condition?

10. Quest.

22. Why did God make man male & female?

22. After what Image?

3rd Where in days this image stand? of
5th Col. 3: 10. Eph. 4: 24.

4th Q. Where did Man knowleg^e,
&c, where stand? & in what kind of place?

5th Q. What was his Dominion over Creation?

6th Q. How had the world corrupted? &
many, had they never dyed?

7th Q. What men have always stand on?

11 QUEST.

1st Q. What are the Distinct. of Prov.
A. 1 Ord. & Extraord. 2 Mediate
& Immed. 3 Real & Moral.

2nd Q. What are the Chief Parts
or Acts of Prov? A. &c.

3rd Q. What is Preservation? Con-
servation? Gubernation?

4th Q. What are the Properties of Prov?

12 Q.

1st Q. What is a Court?

2nd Q. What sort of Court was yt
with Adam & Eve?

3rd Q. Was there not something you
saw there, surrounded by the
the Law of Nature?

4th Q. What is Sanction? & Seals?

5th Q. Is this in forced none.

13 Q.

1st Q. What is Jurisdiction of Will? I
think a Concurrence of God and Man

Q. 12. What special act of Providence did God exercise toward man in the estate wherein he was created?

A. When God had created man he entred into a Covenant of Life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon pain of death.

¹ Prop. When God had created man he entred into a Covenant of life with him, upon condition of perfect obedience. Gal. 3. 12. *The man that doth them shall live in them,* Rom. 10. 5.

² Prop. God forbad man to eat of the tree of knowledge of good and evil upon pain of death. Gen. 2. 17. *Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die,* Gen. 3. 3.

Third Q. 13. Did our first Parents continue in day. the estate wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Eccl. 7. 29. *God hath made man upright, but they have sought out many Inventions.* Gen. 3. 6, 7, 8, 13. *When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. 7. And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 13. The woman said, the Serpent beguiled me, and I did eat.*

Q. 14. What is sin?

A. 15. Sin is any want of conformity to, or transgression of the LAW of God. 1 Joh. 3. 4. *Whoſoever committeth ſin, tranſgreſſeth alſo the law, for Sin is the tranſgreſſion of the law.*

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit, Gen. 3. 6. *The woman took of the fruit of the tree, & did eat, and gave also to her husband with her, and he did eat.* 12. *The man*

man said, the woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.

Q. 16. Did all mankind fall in Adam's first Transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

1 Prop. The Covenant was made with Adam, not only for himself, but for his Posterity. Gen. 1. 28. God blessed them, and God said unto them, be fruitful and multiply, and have dominion over the fish of the Sea, &c. And Gen. 2. 16, 17. The Lord commanded the man, saying, of every tree in the garden thou may'st freely eat, v. 17. but of the tree of the Knowledge of good and evil thou shalt not eat thereof, for in the day thou eatest thereof thou shalt surely die.

8 Prop. All mankind, descending from Adam by ordinary generation, sinned in him, and fell with him in his first transgression. Rom. 5. 18, 19. By the offence of one judgment came upon all men to condemnation. 19. By one man's disobedience many were made sinners.

Fourth Q. 17. Into what estate did the fall bring day. mankind?

A. The fall brought mankind into an estate of sin and Misery. Rom. 5. 12. By one man sin entered into the world, and death by sin, and so death past upon all men, for that all have sinned.

Q. 18. Wherein consists the sinfulness of the Estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, (which is commonly call'd original sin) together with all actual transgressions which proceed from it.

1 Prop. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin. Ro. 5. 12, 19. By one man's disobedience many were made sinners, Ge. 2. 16, 17. 1 Co. 15. 21, 22, 45, 49.

2 Prop. The sinfulness of that estate whereinto man fell, consists in the want of original Righteousness. Rom. 3. 10. There is none righteous, no, not one. 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no, not one.

3 Prop.

& Indifferent.

2 Q. How many ways may the Will said to be free. A. (1) To Good only, 1 Indubitably, as God, 2 Contingently or Dependently, as good ~~created~~ angels. (2) ~~Indubitably~~ To Evil only, as Devils. (3) To Good & Evil, as ~~created~~ but ~~un-~~ ~~der-~~ ~~stand-~~ ~~ing~~ Persons.

3 Q. How were our first Parents left to the freedom of their wills?

4 Q. What was the state the persons.

5 Q. By what did they fall?

14 Ques.

1 Q. What is the Law of which sin is a breach?

2 Q. How many sorts of Laws are there?
A. Natural & Instituted &c.

3 Q. How many Editions of Gods pre-
scribed Law.

4 Q. What is Want of Conformity to the Law? Ans. Orig. Sin. & Sins of Commission.

5 Q. What is the Transgression of the Law? A. Sins of Commission.

15 Ques.

1 Q. Why did God forbid to eat of that?

2 Q. Was this so heinous a sin?

16 Ques.

1 Q. Did all men fall in him. A. All that came by ordinary Generation.

2 Q. Was it not hard, y^t all should suffer, for the sin of two. A. The natural Connexion of things involves a necessity this way.

3 Q. In what sense can this sin be Imputed to all. A. Here I must Dissent the Calvinism: seeing the Scripture says no such thing. It says only y^t we suffer by reason of their having sinned. But it says not, as the Calvin. in Rom. 5. 18. y^t the Guilt of Adams first sin is made ours

17 QUEST.

Q. How many Stat^s may man be considered under? A. Four. Of w^{ch} the second is told in the Answer.

18 QUEST.

I pass the Guilt of Adams sin, here mentioned; having but just now given my sense of it.

1 Q. What consists the sinful state of that State we are brought into by Adams fall? A. in three Things. 1 The want of Orig. Right. & 2 The Corruption of our whole Nature, & in actual sins.

3 Prop. The sinfulness of that estate whereinto man fell, consists in the corruption of his whole nature, which is commonly called Original sin. *Eph. 2. 1, 2, 3. Ye were dead in trespasses and sins, &c. Psal. 51. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.*

4 Prop. The sinfulness of that estate whereinto man fell, consists in all actual transgressions, that proceed from original sin. *Mat. 15. 19, 20. Out of the Heart proceed evil thoughts, murder, adulteries, fornications, thefts, false-witness, blasphemies. 20. These are the Things which defile a man.*

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever.

1 Prop. All mankind by their fall lost communion with God. *Gen. 3. 8, 10, 24. Adam and his wife hid themselves from the presence of the Lord God. 10. I was afraid, and I hid my self. 24. And so he drove out the man.*

2 Prop. All mankind by their fall are under God's wrath. *Eph. 2. 3. And are by nature the children of wrath, even as others.*

3 Prop. All mankind by their fall are under God's curse. *Gal. 3. 10. As many as are of the works of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.*

4 Prop. All mankind by their fall are made liable to all the miseries of this Life. *Lam. 3. 39. Wherefore doth a living man complain? A man for the punishment of his sins?*

5 Prop. All mankind by their fall are made liable to death it self. *Rom. 6. 23. The wages of sin is death.*

6 Prop. All mankind by their fall are made liable to the pains of Hell for ever. *Mat. 25. 41, 46. Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels. 46. And these shall go away into everlasting punishment.*

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into

into a **covenant of Grace**, to deliver them out of the **estate of sin and misery**, and to bring them into an **estate of Salvation** by a **Redeemer**.

1 Prop. God hath out of his meer good pleasure from all eternity elected some to everlasting life. *Eph. 1. 4. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in Love.*

2 Prop. God did enter into a **Covenant of Grace**, to deliver his **Elect** out of the state of sin and misery, and to bring them into a state of **Salvation** by a **Redeemer**. *Rom. 3. 21, 22. Now the righteousness of God without the law is manifested. 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe. Gal. 3. 21, 22. If there had been a law given, which could have given life, verily righteousness should have been by the Law. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.*

Fifth Q. 21. Who is the Redeemer of God's Elect?

A. The only **Redeemer** of **God's Elect** is the **Lord Jesus Christ**, who being the **eternal Son of God**, became **Man**, and so was, and continues to be **God-and-man** in two **distinct natures**, and one **person**, for ever.

1 Prop. The **Lord Jesus Christ** is the only **Redeemer** of **God's Elect**. *1 Tim. 2. 5. There is one Mediator between God and man, the Man Jesus Christ, Act. 4. 12.*

2 Prop. The **Lord Jesus Christ**, being the **Eternal Son of God**, became **Man**. *Jo. 1. 14. The word was made flesh, Gal. 4. 4.*

3 Prop. The **Lord Jesus Christ** was **God and Man** in two **distinct natures**, and one **person**. *Rom. 5. 9. Of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Luk. 1. 35. Col. 2. 9.*

4 Prop. The **Lord Jesus Christ** continues to be **God and Man** for ever. *Heb. 7. 24, 25. This man, because he continueth ever, hath an unchangeable Priesthood.*

Q. 22. How did Christ, being the Son of God, become man?

A. **Christ, the Son of God**, became **man**, by taking to himself a **true body**, and a **reasonable soul**, being **conceived** by the **power** of the **Holy Ghost**, in the **Womb**

2^d Question stands the Want of Orig.
Right? A. Want 1st ^{of} Wisdom, 2
Will, 3 Power.

3^d Question stands the Corruption of
mans Mind. A. in the Depravation
of our Nature, as do 1st Mind,
2 Will, 3 Conscience, & consequently
4th, 1 of our words & Actions

So if I leave it to you to
think, if these two things
be not One & the same,
in different words. And sure that

4th Question is asked, ^{What is} What is Original Sin? ^{foreign to}

5th Question is this Depravity ^{within} ^{is} within, ^{is} called Orig. Sin?

6th Question is this Corruption con-
vied to us?

7th Question is Why don't sanct. Persons be-
get sanct. Children?

19 Quest.

Q. Where stands mans misery
by the fall. A. 1 in what he lost
2 is brought under, 3 he is liable to.

20 Quest.

This Question Confounds
the Court of Redemption &
Grace. The 1st of which was used
between God & Christ, The 2^d

between God & Creatures, in &
thru? Christ.

21 QUEST.

1 Q. ^{is one Person} Why ~~is~~ called, the
Lord? 1 Yes? Mat. 1:16. 1 Christ?
Act. 10:38. The Son of God?

2 Q. How hath he redeemed us?
A. 1 By purchase, 1 Pet. 1:18. 2
by Conquest, Col. 2:15.

3 Q. Was it necessary, if Christ
should be both God & Man?
— Why God? — Why Man?

4 Q. Are the Properties of our na-
ture, attributed to Christ, by vir-
tue of this Union?

5 Q. Is it an Indissoluble Union?

22 QUEST.

1 Q. Was Christ a real Man?

2 Q. Did he voluntarily become so?

3 Q. Was he conceived & born as
other men?

23 QUEST.

1 Q. What is Christ's Office, in ge-
neral. A. That of a Redeemer.

2 Q. Is he Prophet. A. Yes. see
Act. 3:23.

3 Q. Is he Priest. A. Yes. see

Womb of the **Virgin Mary**, and born of her, yet without **sin**.

1 Prop. Christ, the Son of God, became man, by taking to himself a true Body. *Heb. 2. 14. For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same: And ver. 16, 17. Heb. 4. 15.*

2 Prop. Christ, the Son of God, became man, by taking to himself a reasonable Soul. *Mat. 26. 38. Then saith he unto them, my soul is exceeding sorrowful, even unto death, Joh. 12. 27.*

3 Prop. Christ, as man, was conceiv'd by the power of the Holy Ghost, in the Womb of the **Virgin Mary**, and born of her. *Luk. 1. 31, 35. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his Name Jesus. 35. The Holy Ghost shall come upon thee, and the power of the highest shall over-shadow thee.*

4 Prop. Christ was conceiv'd and born without sin. *Heb. 7. 26. Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. 4. 15.*

Q. 23. What Offices doth Christ execute, as our Redeemer?

A. Christ, as our Redeemer, executeth the Offices of a **Prophet**, of a **Priest**, and of a **King**, both in his estate of **Humiliation** and **Exaltation**.

1 Prop. Christ, as our Redeemer, both in his estate of Humiliation and Exaltation, executeth the Office of a **Prophet**. *Act. 3. 21, 22. A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall you hear in all things, whatsoever he shall say unto you, 2 Cor. 13. 5. Deut. 18. 15.*

2 Prop. Christ, as our Redeemer, &c. executeth the Office of a **Priest**. *Heb. 5. 5, 6, 7. Thou art a Priest for ever after the order of Melchizedeck. Heb. 7. 25. and 2. 17.*

3 Prop. Christ, as our Redeemer, &c. executeth the Office of a **King**. *Psalms 2. 6. Yet have I set my King upon my holy hill of Sion, Isaiah 9. 6, 7.*

Q. 24. How doth Christ execute the Office of a **Prophet**?

A. Christ executeth the Office of a **Prophet**, in revealing to us by his **Word** and **Spirit**, the will of **God** for our **Salvation**.

1 Prop. Christ executeth the Office of a **Prophet**, in revealing

ing to us the Will of God for our Salvation. *John 1. 18. The only begotten Son, which is in the Bosom of the Father, he hath declared him, Eph. 1. 7, 8, 9.*

2 Prop. Christ reveals to us the will of God for our Salvation by his Word. *John 20. 31. These things are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through his Name.*

3 Prop. Christ reveals to us the will of God for our Salvation by his Spirit. *Joh. 14. 26. The Holy Ghost, whom the Father will send in my name, he shall teach you all things.*

Sixth Q. 25. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to satisfy divine Justice, and to reconcile us to God; and in making continual Intercession for us.

1 Prop. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice. *Heb. 1. 14, 28. Christ was once offered to bear the sins of many.*

2 Prop. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to reconcile us to God. *Heb. 2. 17. That he, i. e. Christ, might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.*

3 Prop. Christ executeth the Office of a Priest, in his making continual Intercession for us. *Heb. 7. 24, 25. He ever liveth to make intercession for them.*

Q. 26. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us; and in restraining and conquering all his and our Enemies.

1 Prop. Christ executeth the Office of a King, in subduing us to himself. *Acts 15. 14, 15, 16. Psal. 110. 3. In the day of thy power thy people shall be a willing people.*

2 Prop. Christ executeth the Office of a King, in ruling and defending us. *Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, Isa. 33. 1, 2.*

3 Prop. Christ executeth the Office of a King, in his restraining and conquering all his and our Enemies. *1 Cor. 15. 25. He*

Heb. 5: 6.

4 Q. Is he King? A. y. s. Heb. 2: 6.

5 Q. Is this either a full or
exact Division? A. No. Mr. 3
Divide his mediatorial Office
into Three, 1 Patriarchal, as he
is the second Adam. Gen. 1 Cor. 15:
45. & c. Rom. 5: 12, & c. 35: 9: 6.

— And I make this the prop-
er Genus of the Three mentioned
and only. 2 Legislative, 1 Cor.
9: 21. Rom. 4: 15. & 5: 13. The
Gospel a Law, Gal. 6: 2. Heb.
7: 12, 16. Jam. 1: 25. & 2: 8. 3
Executive, 1 by his Sp. 2 by
his Prov. 3 by his Intercession.

6 Q. In what States does Ch. ex-
cute his Office?

24 QUEST.

1 Q. What does Ch. reveal, as prophet?

2 Q. To whom? 3 Q. By what?

25 QUEST.

1 Q. What are the parts of his
Priestly Office? 2 Q. Was Chr. ap-
pointed Priest by God? A. s. Heb. 5: 4, 10

3 Q. What is a Sacrifice? 4 Q.
What was Chr's Sacrifice? 5 Q.

What were Christs Ends. A. 1 To
Satisfy Div. Justice. 2 To recon-
cile us to God. 6 Q. On
what Altar, &c? 7 Q.
Whom did He differ from the
Old Priest? A. He was of ano-
ther Order, 2 Ind, 3 w^o out
sin, 4 Settled in an Oath
of God himself, 5 his Priest-
hood unchangeable, 6 His of-
fice for others only, 7 Done
once only, 8 The Annulment
of their Sacrifices, 9 His in-
tercession performed in the
Heavenly Temple, 10 Never
to have Successor.

26 QUEST.

1 Q. Who Christs Subjects? A.
All men & Angels, in a Gen. sense
Good Men & Angels, in a more
proper sense; specially good men

2 Q. What are the Acts of Chr.
as King to his own. A. Three,
as we said before.

27 QUEST.

1 Q. How many things did the
Humiliation of Christ appear in.
A. In the seven last named
related. The way may be observed

He must reign, till he hath put all his enemies under his feet, Psal. 10. throughout.

Q. 27. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death for a time.

1 Prop. Christ's Humiliation consisted in his being born, and that in a low condition. Luk. 2. 7. She brought forth her first-born son, and wrapped him in swaddling-cloths, and laid him in a manger.

2 Prop. Christ's Humiliation consisted in his being made under the law. Gal. 4. 4. God sent forth his son, made under the law.

3 Prop. Christ's Humiliation consisted in his undergoing the miseries of this life. Isa. 53. 3. He is despised, and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not; He. 12. 2, 3.

4 Prop. Christ's Humiliation consisted in his undergoing the wrath of God. Mat. 27. 46. Jesus cried with a loud Voice, My God, my God, why hast thou forsaken me? Luk. 22. 44.

5 Prop. Christ's Humiliation consisted in his undergoing the cursed death of the Cross. Phil. 2. 8. He humbled himself, and became obedient unto death, even the death of the cross.

6 Prop. Christ's Humiliation consisted in his being buried. 1 Cor. 15. 4. That he was buried.

7 Prop. Christ's Humiliation consisted in his continuing under the power of death for a time. Mat. 12. 40. As Jonas was three days and three nights in the Whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

Seventh. Q. 28. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day, his ascending up into heaven, in sitting at the right hand of God the father, and in coming to judge the world at the last day.

1 Prop. Christ's Exaltation consisteth in his rising again from the dead on the third day. 1 Cor. 15. 4. He rose again the third day, according to the Scriptures.

2 Prop. Christ's Exaltation consists in his ascending up into heaven. Mark 16. 19. After the Lord had spoken unto them, he was received up into Heaven.

3 Prop.

3 Prop. Christ's Exaltation consists in his sitting at the right hand of God the Father. *Mark 16. 19. Eph. 1. 20. And set him i. e. Christ, at his own right hand in the heavenly places.*

4 Prop. Christ's Exaltation consists in his coming to judge the World at the last day. *Act. 1. 11. and 17. 31. God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given Assurance unto all men, in that he hath raised him from the dead.*

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

1 Prop. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us. *John 1. 10, 11, 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.*

2 Prop. It is the Holy Spirit of Christ alone that effectually applies to us the Redemption purchased by Christ for us. *Tit. 3. 5, 6. He saved us by the washing of regeneration, and renewing of the Holy Ghost. 6. Which he shed on us abundantly through Jesus Christ our Saviour.*

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us; and thereby uniting us to Christ in our effectual calling.

1 Prop. The Spirit applies to us the Redemption purchased by Christ, by working faith in us. *Eph. 2. 8. By grace ye are saved through faith, and that not of your selves, it is the gift of God, 2 Cor. 4. 13. Eph. 1. 13, 14.*

2 Prop. The Spirit applies to us the Redemption purchased by Christ, by uniting us to Christ by faith. *Eph. 3. 17. That Christ may dwell in your hearts by faith.*

3 Prop. The Spirit unites us to Christ by faith in our effectual calling. *1 Cor. 1. 9. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

Eighth Q. 31. What is effectual calling?

day. A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and miserie,

to Thoud, viz. In his Birth, Life, Death.

2 Q. What do we learn hence? A. Humility, Mat. 11:29. 12 Mortif. Rom. 6: 8, 11. 13 Patience, 1 Pet. 4:1.

28 QUEST.

1 Q. How many Parts are there of Christs Exalt. A. Three properly. but here a fourth is added

2 Q. Is Chr. risen? 3 Q. How soon? 4 Q. By whose Power? 5 Q. What does this teach us? A. 1st we shall rise. 2nd we shall witness of life. 6 Q. What is meant by sitting a Chr. right hand.

29 QUEST.

Heb. 9:12

1 Q. By Whom is Redemption purchased? 2 Q. By Whom Applied? Tit. 3:5, 6. 3 Q. Who are they for whom all this is done? A. Believers. Joh. 1:12

30 QUEST.

1 Q. How doth the Spirit Apply this? A. 1 by working faith, Christ working in us Eph. 2:8. Col. 2:12. 12 By uniting us, &c.

2 Q. When does he unite us? A. In Effectual Calling, Eph. 1:11. Rom. 8:29. 1 Cor. 1:9.

3 Q. How does he call us? A. by 1 outward Invitation, & 2 effectual drawing Joh. 8:44.

31 Quest.

1 Q. What is the difference between outward & effectual Calling? A. see the 1st Math. 20: 16. Joh. 5: 20. & the 2nd Rom. 8: 29. Act. 26: 18.

2 Q. What is the work of the Spirit in Effectual Calling? A. Threefold
(1) On the Mind, by 1 Convincing, 2 Enlightning, (2) On the Will, 1 by Rendering, 2 Persuading, (3) On the whole soul, by Enabling us to act accordingly.

3 Q. Is not Ch. offered freely?

32 Quest.

This Question Answered in the following ones, as to particulars.

33 Quest.

1 Q. What does Just. consist of. A. 1 of Pardon &c. 2 Acceptance &c.

2 Q. For what are we Just.

3 Q. By what?

As for the word Imputation, if it be meant properly, it is unscriptural, as to sense; if improperly, it is unscriptural as to the phrase.

34 Quest.

The Acceptance of our Persons & Imputation, I take to be the same. And therefore I make Just.

ry, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ freely offer'd to us in the Gospel.

1 Prop. Effectual calling is the work of God's Spirit. 1 Tim.

1. 9. *Who hath saved us, and called us,* 2 Thes. 2. 13, 14.

2 Prop. In effectual calling the Spirit of God convinceth us of our sin and misery. *Act. 2. 37. When they heard this they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do?*

3 Prop. In effectual calling the Spirit of God enlightneth our minds in the knowledge of Christ. *Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

4 Prop. In effectual calling the Spirit of God renews our Wills. *Ezek. 36. 26, 27. I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

5 Prop. In effectual calling the Spirit of God perswades and enables us to embrace Jesus Christ as he is offered to us in the Gospel. *Joh. 6. 44, 45. No man can come unto me, except the Father, who hath sent me, draw him. 45. Every man therefore that hath heard, and learned of the Father, cometh unto me,* Phil. 2. 13.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of Justification, Adoption, Sanctification, and the several benefits which in this life do either accompany, or flow from them.

1 Prop. They that are effectually called do in this life partake of Justification. *Rom. 8. 30. Whom he called, them he also justified.*

2 Prop. They that are effectually called do in this life partake of Adoption. *Eph. 1. 5. Having predestinated us to the adoption of children by Jesus Christ unto himself.*

3 Prop. They that are effectually called do in this life partake of Sanctification, and the several Benefits which in this life do either accompany, or flow from Justification, Adoption and Sanctification. *1 Cor. 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Q. 33. What is Justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ imputed to us, and received by faith alone.

1 Prop. Justification is an act of God's free grace. Rom. 3. 24. Being justified freely by his grace through the Redemption that is in Jesus Christ.

2 Prop. In Justification God pardoneth all our sins. Eph. 1. 11. In whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace.

3 Prop. In Justification God accepteth us as righteous in his sight. 2 Cor. 5. 21. That we might be made the righteousness of God in him.

4 Prop. We are accepted as righteous in God's sight, only for the righteousness of Christ imputed to us. Rom. 5. 19. As by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous, Rom. 4. 3, 6.

5 Prop. The Righteousness of Christ, which is imputed to us for our Justification, is received by Faith alone. Gal. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Ninth Q. 34. What is Adoption ?

day. A. Adoption is an act of God's free-grace, whereby we are received into the number, and have a right to all the Privileges of the Sons of God.

1 Prop. Adoption is an act of God's free-grace. 1 John 3. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.

2 Prop. By Adoption we are received into the Number of the Sons of God. John 1. 12. As many as receiv'd him, to them gave he power to become the Sons of God, even to them that believe in his Name.

3 Prop. By Adoption we have right to all the Privileges of the Sons of God. Rom. 8. 17. If Children, then heirs, heirs of God, and joint-heirs with Christ.

Q. 35. What is Sanctification ?

A. Sanctification

to pardon the same, yet I may make
room for ~~the~~ Adaption.

1 Q. To whom is the Gift of Son given?
A. (1) To Christ eternally 2 qua
Legos, 2 qua Legastropes, 3 qua
raised from the dead & ascended
to Heaven, Heb. 1:5, 6. (2) To Ang-
els, (3) To Apostles, Luk. 3: ult. (4) To
Professors, (5) To real Saints, of whom
only the Catholicism speaks.

2 Q. What are the Privileges of the
Adapted? A. (1) Protection, Ps. 121: 7. (2)
Provision, Ps. 34: 10. (3) Correction, Heb.
11: 6. (4) Audience of Prayer, 1 Joh. 5: 14.
(5) Comforts, &c. (6) a Will to Heaven,
Rom. 8: 7.

35 QUEST.

1 Q. How do Just. & Sanct. differ? A.
(1) Just. w/out us, &c. (2) Perfect, as to
our Persons, at once, &c. (3) A Relative
Change, &c.

2 Q. In what different senses is the
Term Sanctif. used 3 A. (1) for be-
ing set apart for an Office, Job. 10:
36. (2) for praising God. (3) for Regn.
1 Cor. 6: 11. (4) for the whole work
of God about his own, 1 Pet. 1: 2 (5)
for Gods continuing & carrying on this
work on the Soul, Joh. 17: 17. (6) as
inclusive both of the initial &
progressive work of grace. So it
is taken here: which is very ob-
serving thus it is made to be back and

Effectual Calling; whereas in Qu. 32
they make this a Benefit of
Effectual Calling; & so ought
to have taken Sanct. in the 5th
sense only, for the Progressive
work of Grace.

3 Q. What are its Parts? A. (1) being
Renewed. But this, as said
is a Confounding of wth Eff. Cal.
Call. as Defining in Q. 31. (2) a
being drawn more & more to
do no sin &c.

4 Q. What is the difference be-
tween Morif. & Vivif. the
two Parts of Sanct. A. none
really; they being only taken
two Consider. of the same Pro-
gressive Motion; the 1st taken
a termino a quo; the 2nd a
termino ad quem.

36 Quidst.

1 Q. How many sorts of Benefits
belong to God's elect? A. Three.
(1) In Life; with are Fixed; &
are not subject to remission.
(2) at Death; (3) at the
Resurrection.

2 Q. What is Assurance? How
got?

3 Q. What Peace &c? How got?

A. Sanctification is the work of God's free-grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness.

1 Prop. Sanctification is the work of God's free-grace. 2 Thes.

2. 13. God hath from the beginning chosen you to salvation, thro' sanctification of the spirit.

2 Prop. By Sanctification we are renewed in the whole man, after the image of God. Eph. 4. 24. Put on the new man, which after God is created in righteousness and true holiness.

3 Prop. By Sanctification we are enabled more and more to die unto sin, and to live unto righteousness. Rom. 8. 1. Those that are in Christ Jesus, who walk not after the flesh, but after the spirit.

Q. 36. What are the benefits which in this life do either accompany, or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end.

1 Prop. Assurance of God's love is a benefit which in this life doth flow from Justification, Adoption, and Sanctification. Rom. 5. 5. The love of God is shed abroad in our Hearts, through the Holy Ghost.

2 Prop. Peace of Conscience is a benefit, which in this life doth flow from Justification, &c. Rom. 5. 1. Being justified by Faith, we have Peace with God, Phil. 4. 7.

3 Prop. Joy in the Holy Ghost is a benefit which in this life doth flow from Justification, &c. Rom. 14. 17. The Kingdom of God is joy in the Holy Ghost.

4 Prop. Increase of Grace is a Benefit which doth in this life accompany Justification, &c. Prov. 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

5 Prop. Perseverance in Grace to the end is a benefit which in this life doth accompany Justification, &c. 1 Pet. 1. 5. Who are kept by the Power of God, through faith unto Salvation. John 5. 13. That ye may know that ye have eternal life

Tenth Q. 37. What Benefits do Believers receive from Christ at death?

A. The Souls of Believers are, at their death, made perfect in Holiness, and do immediately pass into glory; and their bodies being still united unto Christ, do rest in their graves till the Resurrection.

1 Prop. The Souls of Believers are, at their death, made perfect in holiness. *Heb. 12. 23. To the spirits of just men made perfect.*

2 Prop. The Souls of Believers, at their death, do immediately pass into glory. *Phil. 1. 23. Having a Desire to depart, and to be with Christ, which is far better, 2 Cor. 5. 1, 6, 8. Luk. 23. 43.*

3 Prop. The Bodies of Believers are, at their death, still united unto Christ. *1 Thes. 4. 14. Them which sleep with Jesus will God bring with him.*

4 Prop. The Bodies of Believers, at their death, do rest in their Graves. *Isa. 57. 2. He shall enter into peace, they shall rest in their beds.*

5 Prop. The Bodies of Believers, after their death, shall have a Resurrection. *Job 19. 26, 27. Though after my skin worms destroy this Body, yet in my flesh shall I see God.*

Q. 38. What Benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection Believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and be made perfectly blessed in the full enjoying of God to all eternity.

1 Prop. At the Resurrection Believers shall be raised up in glory. *1 Cor. 15. 43. It is sown in dishonour, it is raised in glory.*

2 Prop. At the Resurrection Believers shall be openly acknowledged and acquitted in the day of judgment. *Mat. 10. 32. Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven.*

3 Prop. At the Resurrection Believers shall be made perfectly blessed in full enjoying of God. *1 John 3. 2. When he shall appear, we shall see him as he is.*

4 Prop. Believers shall enjoy God to all Eternity. *1 Thes. 4. 17. So shall we ever be with the Lord.*

Q. 39. What is the duty which God requires of man?

A. The duty which God requires of man is obedience

4 Q. What Joy &c? How got?
How kept?

5 Q. What is it to Increase in grace?
A. (1) To Increase in Grace after it is
in the Blessings thereof, 1 real, the per-
haps not stricken, 2 sensible also.

6 Q. What is Perseverance? Ans.
(1) It is either opposed to habitual Declin-
ings. So no saint has it here. (2) Or
to Habitual Declinings, in part &
for a time. So also many saints
want it. (3) Or to Habitual De-
clinings totally & for ever. Such
true saints say claim to it.

37 Quest.

1 Q. In what respects are the saints
blessed at Death? A. In soul & Body.

2 Q. What are the Benefits of the soul
then? A. (1) Perfect Holiness, (2) Im-
mediate entrance into glory.

3 Q. What consists this Perfect
Holiness? A. (1) in a freedom from
sin, Rom. 21: 17. (2) rectitude of soul,
Eph. 12: 23.

4 Q. Whence does it appear that the
saints enter into glory at Death? A.
(1) the instance of the Thif of Luk. 23:
43. & Lazarus Ch. 16: 22. (2) the saints
blessings after it, 2 Cor. 5: 1, &c.
Phil. 1: 23.

5 Q. How do the saints get in thither?
A. (1) The soul is endued wth a quiescent
fixed Faculty. (2) Gods Power moves

them up - (3) Angels attend them.

6 Q. What the Benefit of the first
Bodily at Death. A. (1) Their Union
wth Christ, in point of Relation
remains, (2) they rest from toil
& pain, under this Custody.

38 Ques.

1 Q. What is the Resurrection?
A. A Being raised again, Joh.
5: 28, 29.

2 Q. What are the Grounds of our
Believing this? A. Gods Power, as
to its Possibility, & his word,
as to its Certainty, Mark, 12: 24.

3 Q. Shall we be raised wth the same
Bodies? A. y^{es}; substantially. Joh.
5: 28. Rev. 20: 13.

4 Q. Will not the Body differ vastly
as to Qualities?

5 Q. How shall we get a right
notion of this? A. consider 1 Cor. 15:
35, 36, 37, 38.

6 Q. Of what Sorts are the Benefi-
fits of good Men then? A. Three,
(1) as to the manner of their being
raised, viz. 1 sooner than others
2 more glorious (2) when raised,
1 Acknowledged, 2 Acquired. (3)
made perfectly blessed in &c.

his revealed will. Mich. 6. 8. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* 1 Sam. 15. 22.

Q. 40. **What did God at first reveal to man for the Rule of his Obedience?**

A. The Rule which God at first reveal'd to man for his obedience, was the moral law. Rom. 2. 14, 15. *The Gentiles which have not the Law, do by nature the things contained in the law, these having not the law, are a law unto themselves.* 15. *Which shew the work of the Law written in their hearts,* Rom. 10. 5.

Eleventh Q. 41. **Wherein is the moral Law summarily comprehended?**

A. The moral Law is summarily comprehended in the Ten Commandments. Deut. 10. 4. *He wrote on the Tables according to the first writing, the Ten Commandments which the Lord spake unto you in the Mount, out of the midst of the Fire, in the day of the Assembly, and the Lord gave them unto me,* Mat. 19. 17.

Q. 42. **What is the Sum of the Ten Commandments?**

A. The sum of the Ten Commandments is, to love the Lord our God with all our hearts, with all our soul, with all our strength, and with all our mind, and our Neighbour as our selves. Mat. 22. 37, to 41. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* 38. *This is the first and great Commandment.* 39. *And the second is like unto it, Thou shalt love thy Neighbour as thy self.* 40. *On these Two Commandments hang all the Law, and the Prophets,* Mark 12. 33. Luke 10. 27.

Q. 43. **What is the Preface to the Ten Commandments?**

A. The Preface to the Ten Commandments is in these Words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage,* Exod. 20. 2. Deut. 5. 6.

Q. 44. **What doth the Preface to the Ten Commandments teach us?**

A. The Preface to the Ten Commandments teacheth us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments. 1 Prop.

1 Prop. We are bound to keep all God's Commandments, because God is the Lord. *Deut. 11. 11. Thou shalt love the Lord, and keep his Commandments alway, Lev. 19. 37.*

2 Prop. We are bound to keep all God's Commandments, because the Lord is our God. *Deut. 11. 11. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgment, and his commandments alway, Lev. 18. 30.*

3 Prop. We are bound to keep all God's Commandments, because he is our Redeemer. *Luke 1. 74, 75. That we being delivered out of the hands of our Enemies, might serve him without fear. 75. In holiness, and righteousness, before him all the days of our lives, 1 Per. 1. 15, to 19.*

Twelfth Q. 45. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me, *Exod. 20. 3.*

Q. 46. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God, to be the only true God, and our God, and to worship and glorifie him accordingly.

1 Prop. God requires us to know him to be the only true God. *1 Chron. 28. 9. Thou Solomon, my Son, know thou the God of thy Father.*

2 Prop. God requires us to acknowledge him to be our God. *Deut. 26. 17. Thou hast avouched the Lord this day to be thy God.*

3 Prop. God requireth us to worship and glorifie him as the only true God, and our God. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve, Psal. 29. 2.*

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and Glory to any other, which is due to him alone.

1 Prop. God forbiddeth the denying of him to be the true God. *Psal. 14. 1. The fool hath said in his heart, there is no God, Psal. 53. 1.*

2 Prop. God forbiddeth the not-worshipping and glorifying him

39 QUEST.

- 1 Q. Upon what account is Obd. said to be
 2 Q. Can any other, on their own account,
 require it? A. no. See Act. 4: 19.
 3 What is the Rule of Obedience?
 4 Q. How is Gods Revealed with Dis-
 tinguished? A. into (1) Natural; and
 (2) either Imposed, or Revealed. (2)
 Supernatural; (including the other na-
 turally, & supplying its Defects, but
 including more) which is Extraord.
 or Ordinary; which last is in the Bible.

40 QUEST.

- 1 Q. When was the Moral Law given?
 A. (1) To Adam, (2) At Mount Sinai (3)
 By Christ, in the last Edition.
 2 Q. Why is it called the Moral Law?
 A. given explicit Morals.

41 QUEST.

- 1 Q. Do the 10 Comm. bind us, as
 much as the 3rd? A. (1) Yes. not
 formally considered (2) But make
 really they do; &c. so Christ has
 given them forth again, Mat. ch.
 5. Ch. 6. Ch. 7.

42 QUEST.

- 1 Q. Into how many Tables was
 the Theological Law divided? Jer. 10: 1, 2, 3.
 2 Q. How many Precepts does each
 Table contain? Ans. The 1st 6

reckon'd I find a gooder, & so do
I; looking on the common opinion
as a vulgar mistake.

3 Q. What is the sum of the 1st Table?
A. see Mat. 22: 37, &c.

4 Q. What the sum of 2^d A. see 4: 3

5 Q. Is not love to our selves
Commanded?

6 Q. What is the sense of loving
others? As our selves?

43 QUEST.

This shews the Special Relation
of the Decalogus to the Israelites

44 QUEST.

1 Q. How many Reasons are
presented in this Preface, as
explained here? A. Three.

2 Q. What concern have we in
last Reason, viz of Israels Red-
emption from Egypt? A. 1st we
are grafted in their Stock, 2^d
put us in mind of a better Redem-
ption.

3 Q. What are the most useful In-
structions of the Law & its Commands?

A. (1) Distinction between things na-
turally Moral & Positively so. (2)
Between Commands, yet oblig'd imper-
sed non ad sanguinem, & contrario.

(3) Between Neg. & Pos. Precepts.
Of the last sort are only yet 4: 5.

him as God. *Rom. 1. 20, 21. They are without excuse. 21. Because when they knew God, they glorified him not as God.*

3 *Prop.* God forbiddeth the not worshipping and glorifying of him as our God. *Psal. 81. 11. Israel would none of me.*

4 *Prop.* God forbiddeth the giving that worship and glory to any other, which is due to him alone. *Rom. 1. 25. Who changed the Truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.*

Q. 48. What are we especially taught by these words, before me, in the first Commandment?

A. These words, *before me*, in the first Commandment, teach us, that God, who seeth all things, taketh notice of, & is much displeased with the sin of having any other God. *Pl. 44. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? For he knoweth the secrets of the heart.*

Thirteenth Q. 49. Which is the second Commandment?
day.

A. The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments, *Exodus 20. 4, 5, 6.*

Q. 50. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing, and keeping pure, and intire, all such Religious Worship, and Ordinances, as God hath appointed in his word.

1 *Prop.* God requireth the receiving and observing all such Religious Worship and Ordinances as he hath appointed in his word. *Deut. 32. 46. Set your hearts unto all the Words which I testify among you this Day, to observe to do all the Words of this Law.*

law, Mat. 28. 20. *Teaching them to observe all things, whatsoever I have commanded you, Acts 2. 42.*

2 Prop. God requireth the keeping pure and entire all such Religious Worship and Ordinances as he hath appointed in his Word, Deut. 12. 32. *Whatsoever I command, observe to do it; thou shalt not add thereto, nor diminish from it.*

Q. 51. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images. or any other way, not appointed in his word.

1 Prop. God forbiddeth the worshipping of himself by Images. Deut. 4. 15, 16. *Take ye good heed unto your selves; for ye saw no manner of similitude in the day that the Lord spake unto you on Horeb. 16. Lest ye corrupt your selves, and make you a graven Image, Exod. 32. 5, 8.*

2 Prop. God forbiddeth the worshipping of himself by any way that is not appointed in his word. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Deut. 12. 31, 32.*

Q. 52. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own worship.

1 Prop. God's Sovereignty over us should move us to keep the second Commandment. Psal. 95. 2, 3. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. 3. For the Lord is a great God, and a great King above all Gods, Psal. 10. 16. Rev. 15. 3, 4.*

2 Prop. God's propriety in us should move us to keep the second Commandment. Ps. 45. 11. *He is thy Lord, and worship thou him.*

3 Prop. The Zeal which God hath to his own Worship should move us to keep the second Commandment. Exod. 34. 13, 14. *Thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God, 1 Cor. 10. 20, to 24. Jer. 17. 18, to 21. Ezek. 16. 26, 27. Deut. 32. 16, to 21.*

Fourteenth day. Q. 53. Which is the third Commandment?

A. The

(4) Between the Essentials & Circum-
stantials of the Law & its Precepts.
Thus the Jews by the 2nd Com. we held
up (as to its positive intent) to some
sort of worship, & we do another
& by the 4th Com. to the 7th day &
we do the 1st of the week. which shows
yt the Decalogical binds us only
materially.

42. What Directions are proper to make
us use the Law aright? A. (1) Look on it
as the Word of God. (2) Consider its Progre-
ss. 1) Exceeding Broad, Ps. 119: 96. 2)
spiritual, Rom. 7: 14. 3) Just, 3. 12. 4)
the end of it (Christy &c.) 1 Tim. 1: 5. 5)
Good, if used carefully, v. 8. (3) Pray
much for grace to keep it. (4) Prac-
tise what ye know (5) Examine &c.
(6) Stifle not Convictions, (7) Be not
sinfully discourag'd under short-
comings. (8) build not upon hard per-
formances.

The 45th Quest.
Together with all the
Rest that follow to
the End of the Catechism,
are so plain; that I
shall add nothing upon them.

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A. The third **Commandment** is, **Thou shalt not take the name of the Lord thy God in vain**, for the Lord will not hold him **guiltless** that taketh his Name in vain, *Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.*

Q. 54. **What is required in the third Commandment?**

A. The third **Commandment** requireth the **holy and reverend use of God's Names, Titles, Attributes, Ordinances, Word, and Works.**

1 Prop. God requireth the holy and reverend use of his Names. *Psal. 29. 2. Give unto the Lord the glory due unto his Name.*

2 Prop. God requires the holy and reverend use of his Titles and Attributes. *Rev. 15. 3, 4. Lord, God, Almighty, thou King of Saints. 4. Who shall not fear thee, O Lord, and glorify thy Name?*

3 Prop. God requires the holy and reverend use of his Ordinances. *Ecel. 5. 1. Keep thy foot, when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools, Mal. 1. 11, 14.*

4 Prop. God requires the holy and reverend use of his Word. *Psal. 138. 1, 2. I will praise thy Name for thy truth, for thou hast magnified thy word above all thy Name.*

5 Prop. God requires the holy and reverend use of his Works. *Job 36. 24. Remember, that thou magnifie his work, which men behold, Psal. 145. 10.*

Q. 55. **What is forbidden in the third Commandment?**

A. The third **Commandment** forbiddeth all **profaning or abusing** of an. thing, whereby God makes himself known. *Mal. 2. 2. If you will not lay it to heart, to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Mal. 1. 6, 7, 12, 13, 14.*

Q. 56. **What is the reason annexed to the third Commandment?**

A. The reason annexed to the third **Commandment**, is, that however the breakers of this Commandment may escape punishment from men, yet the **Lord our God** will not suffer 'em to escape his **righteous judgment**, *Deut.*

28. 58, 59. If thou wilt not observe to do all the words of this law, that thou may'st fear this glorious and fearful Name, the Lord thy God. 59. Then the Lord will make thy plagues wonderful.

Fifteenth Q. 57. Which is the fourth Commandment?

A. The fourth Commandment is, 8. Remember the Sabbath-day, to keep it holy. 9. Six days shalt thou labour, and do all thy work. 10. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day, and hallowed it, Ex. 20. 8, 9, 10, 11.

Q. 58. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be an holy Sabbath to himself.

1 Prop. God requireth the keeping holy to himself such set times as he hath appointed in his word. Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.

2 Prop. God expressly requireth the keeping holy one whole day in seven, as an holy Sabbath to himself. Deut. 5. 12. Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Ver. 13, 14.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the Week to be the weekly Sabbath, and the first day of the Week ever since, to continue to the end of the World, which is the Christian Sabbath.

1 Prop. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath. Gen. 2. 2, 3. God blessed the seventh day, and sanctified

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sanctified it, because that in it he had rested from all his work, which God created and made.

2 Prop. Ever since the Resurrection of Christ God appointed the first day of the week to be the weekly Sabbath, and to continue to the end of the world as the Christian Sabbath. *Act. 20. 7. Upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them. Rev. 1. 10. I was in the spirit on the Lord's-day. 1 Cor. 16. 1, 2.*

Q. 60. How is the Sabbath-day to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the publick and private exercises of God's worship; except so much as is to be taken up in the works of necessity and mercy.

1 Prop. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days. *Levit. 23. 3. The seventh day is the sabbath of rest, an holy convocation, ye shall do no work therein, Neh. 13. 15, to 23.*

2 Prop. The Sabbath is to be sanctified by spending the whole time in the publick and private exercises of God's worship. *Psal 92. title, and v. 1, 2. A Psalm or Song for the Sabbath-day. v. 1. It is a good thing to give thanks unto the Lord, and to sing praises to thy Name, O most high. 2. To shew forth thy loving-kindness in the morning, and thy faithfulness every night, Luk. 4. 16.*

3 Prop. Works of necessity and mercy may, and ought to be performed on the Sabbath day. *Mat. 12. 1, to 11, 12. What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day will not he lay hold on it, and lift it out? 12. How much then is a man better than a sheep? therefore it is lawful to do well on the Sabbath-day, Neh. 8. 12. Prov. 10. 12. 2 Kin. 11. 9.*

Sixteenth Q. 61. What is forbidden in the fourth day. Commandment?

A. The fourth Commandment forbiddeth the omission, or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in it self sinful; or unnecessary thoughts, words, and works, about worldly employments or recreations.

1 Prop. God forbiddeth the omission, or careless Performance of the duties required on the Sabbath-day. *Mal. 1. 13. Ye said, behold what a weariness is it, and ye have snuffed at it, saith the Lord of Hosts, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this at your hand, saith the Lord?* Ezek. 22. 26. Amos 8. 5.

2 Prop. God forbiddeth the profaning the Sabbath-day by idleness, or doing that which is in it self sinful. *Ezek. 23. 38. They have defiled my sanctuary in the same day, and have profaned my Sabbaths.*

3 Prop. God forbiddeth the profaning the Sabbath day by unnecessary thoughts, words or works, about worldly employments and recreations. *Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,* Jer. 17. 24. to 27.

Q. 62. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are. God's allowing us six days of the week for our own employments; his challenging a special propriety in the seventh; his own example and his blessing the Sabbath-day.

1 Prop. God allowing us six days of the week for our own employments, should move us to keep holy the Sabbath-day. *Exod. 31. 15, 16. Six days may work be done, but in the seventh is the Sabbath of the rest. 16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual Covenant.*

2 Prop. God's challenging a special propriety in the seventh day, should move us to keep holy the Sabbath-day. *Lev. 23.*

3. *Ye shall do no work therein, it is the Sabbath of the Lord your God in all your dwellings.*

3 Prop. God's own example should move us to keep holy the Sabbath-day. *Exod. 31. 17. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, on the seventh he rested, and was refreshed.*

4 Prop. God's blessing the Sabbath-day should move us to keep holy the Sabbath day. *Gen. 2. 3. God blessed the Sabbath day, and sanctified it,* *Exod. 20. 11.* Seven

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Seventeenth
day.

Q. 63. Which is the fifth Com-
mandment?

A. The fifth Commandment is,
honour thy father and thy mother, that thy days
may be long in the land which the Lord thy God
giverh thee. *Exod. 20. 12.*

Q. 64. What is required in the fifth Command-
ment?

A. The fifth Commandment requireth the pre-
serving the honour, and performing the duties be-
longing to every one in their several places and re-
lations, as superiours, inferiours, or equals.

1 Prop. God requireth the preserving the honour, and per-
forming the duties belonging to Superiours. *Eph. 5. 21, 22. Sub-
mitting your selves one to another in the fear of God. 22. Wives
submit your selves unto your own Husbands, as unto the Lord. Eph.
6. 1, 3. Children, obey your Parents in the Lord. 5. Servants, be
obedient to them that are your masters according to the flesh,
Rom. 13. 1. Let every soul be subject to the higher powers,
1 Pet. 2. 17.*

2 Prop. God requireth the preserving the honour of, and
performing the duties belonging to Inferiours. *Eph. 6. 9. Ye
masters do the same things unto them, knowing that your master
also is in heaven, 1 Pet. 2. 17.*

3 Prop. God requireth the preserving the honour of, and
performing the duties belonging to Equals. *Rom. 12. 10. Be
kindly affectioned one to another, with brotherly love, in honour
preferring one another.*

Q. 65. What is forbidden in the fifth Command-
ment?

A. The fifth Commandment forbiddeth the neglecting of,
or doing any thing against the honour and duty which be-
longeth to every one in their several places and relations. *Rom.
13. 7, 8. Render to all their dues, tribute to whom tribute is
due, custom to whom custom, fear to whom fear, honour to whom
honour. 8. Owe no man any thing, but to love one another, Ma.
15. 4, 5, 6. Ezek. 34. 2, 3, 4.*

Q. 66. What is the reason annexed to the fifth
Commandment?

A. The reason annexed to the fifth Commandment,

is a promise of long life and prosperity, as far as it shall be for God's Glory, and their own Good, to all such as keep this Commandment. Eph. 6. 2, 3. *Honour thy father and thy mother, which is the first Commandment with promise.* 3. *That it may be well with thee, and that thou may'st live long on the earth,* Deut. 17. 6. 1 King. 8. 25. Exod. 20. 12.

Q. 67. Which is the sixth Commandment ?

A. The sixth Commandment is, *Thou shalt not kill,* Exod. 20. 13. Deut. 5. 15.

Q. 68 What is required in the sixth Commandment ?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others.

1 Prop. God requireth all lawful endeavours to preserve our own life. Eph. 5. 28, 29. *So ought men to love their wives even as their own bodies.* 29. *No man ever yet hateth his own flesh, but nourisheth and cherisheth it.*

2 Prop. God requireth all lawful endeavours to preserve the life of others. Ps. 82. 3, 4. *Defend the poor and fatherless.* 4. *Deliver the poor and needy.* Job 29. 13. *The blessing of him that was ready to perish came upon me,* Prov. 24. 11, 12.

Q. 69. What is forbidden in the sixth Commandment ?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto.

1 Prop. God forbiddeh the taking away of our own life, and whatsoever tendeth thereunto. Acts 16. 28. *Paul cried with a loud voice, saying, do thy self no harm.*

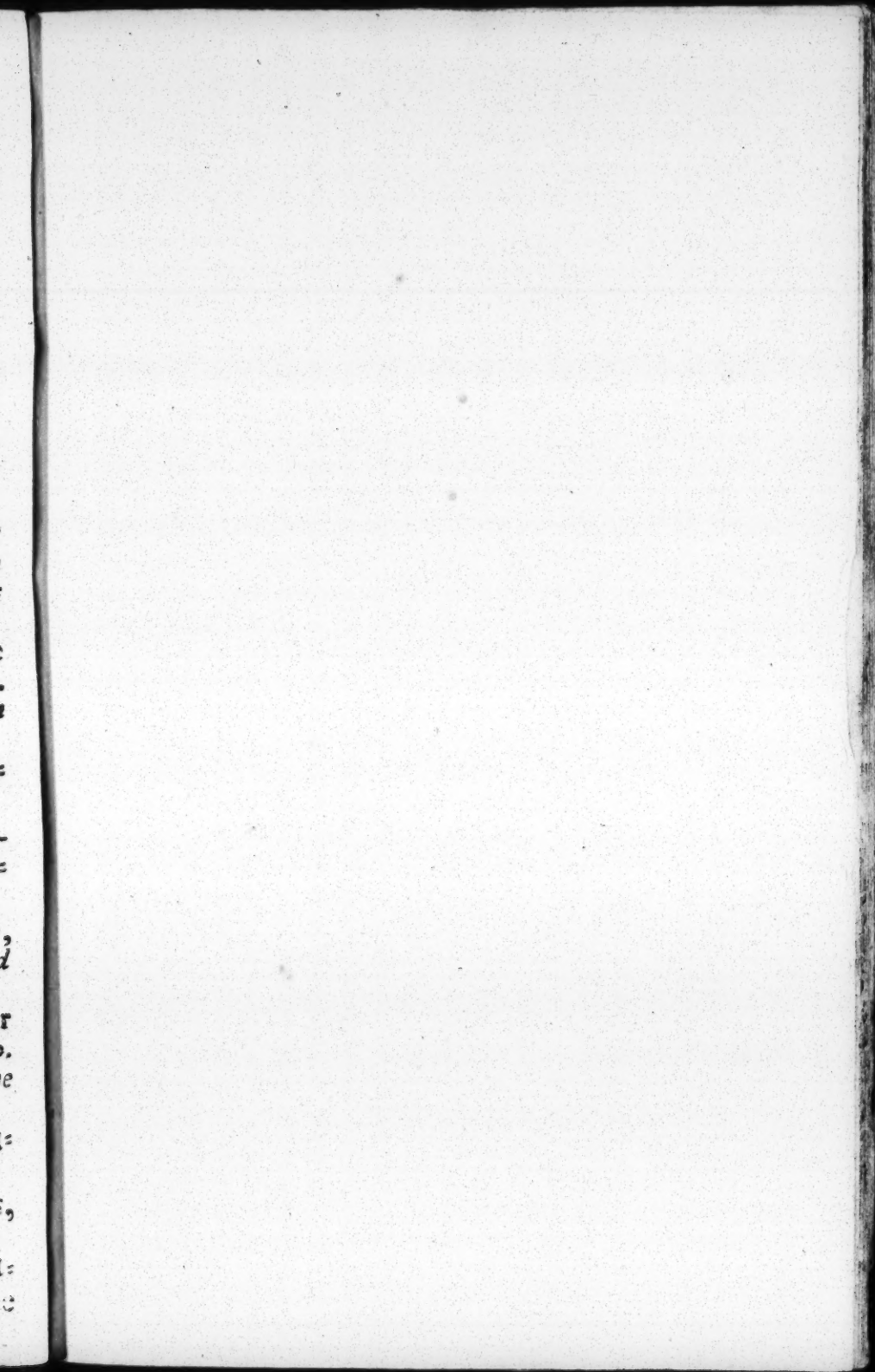
2 Prop. God forbiddeh the taking away the life of our Neighbour unjustly, and whatsoever tendeth thereunto. Gen. 9. 6. *Who so sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.*

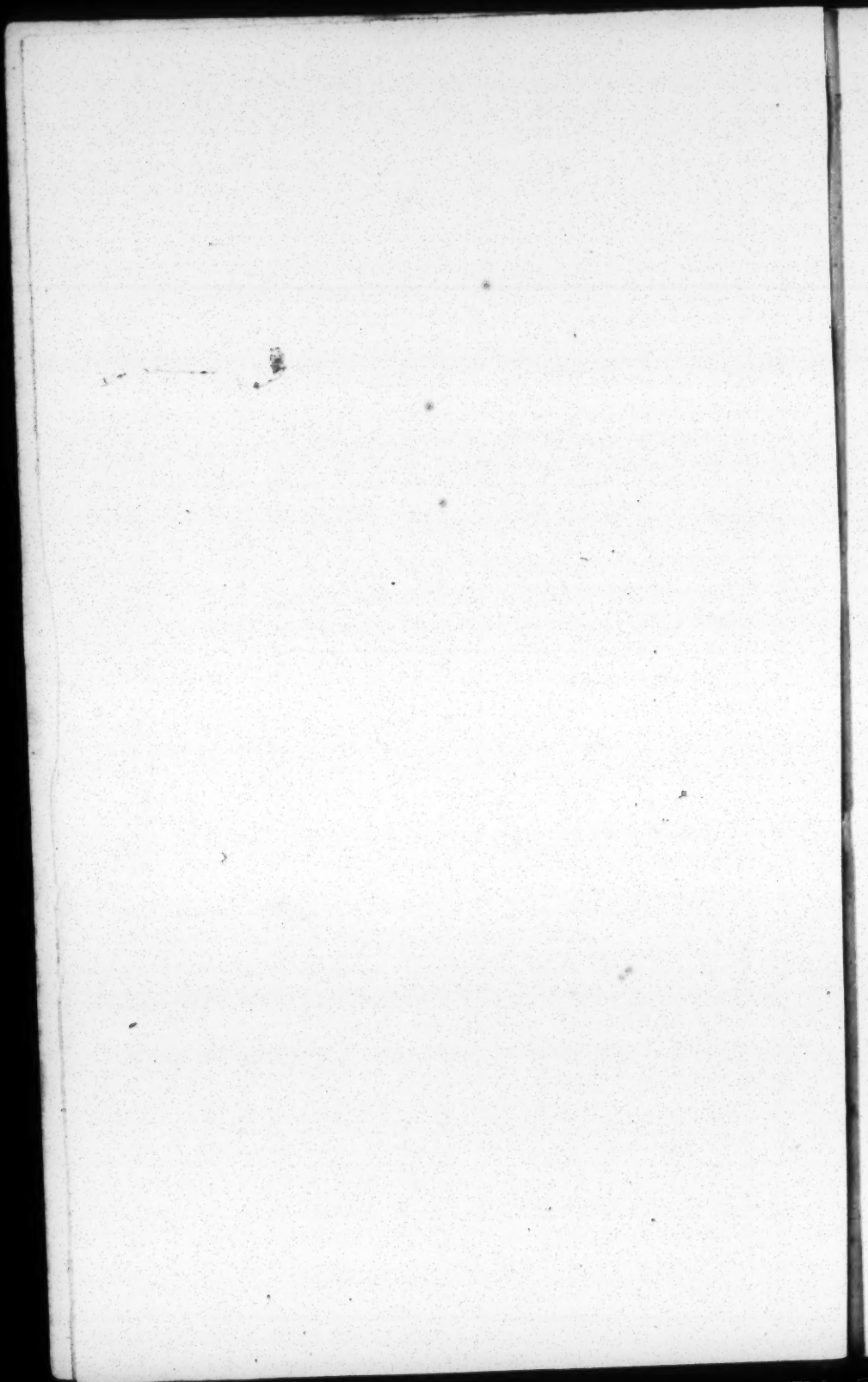
Eighteenth Q. 70. What is the seventh Commandment ?

A. The seventh Commandment is, *Thou shalt not commit adultery,* Exod. 20. 14.

Q. 71 What is required in the seventh Commandment ?

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A. The seventh Commandment requireth the preservation of our own and our Neighbour's chastity, in heart, speech, and behaviour.

1 Prop. God requireth the preservation of our own chastity, *1 Thes. 4. 2, 3, 4, 5. Every one of you should know how to possess his vessel in sanctification, and honour.*

2 Prop. God requireth the preservation of our Neighbours chastity. *Eph. 5. 11, 12. Have no fellowship with the unfruitful works of darkness, but reprove them rather.*

3 Prop. God requireth the preservation of our own and Neighbours chastity in heart. *2 Tim. 2. 22. Flee youthful lusts.*

4 Prop. God requireth the preservation of our own, and Neighbour's chastity in speech, *Col. 4. 6. Let your speech be alway with grace, season'd with salt.*

5 Prop. God requireth the preservation of our own and Neighbour's chastity in behaviour. *1 Pet. 3. 2. While they be-hold your chaste conversation coupled with fear.*

Q. 72. What is forbidden in the seventh Com-mandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions.

1 Prop. God forbiddeth all unchaste thoughts. *Mat. 5. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

2 Prop. God forbiddeth all unchaste words. *Eph. 5. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient;*

3 Prop. God forbiddeth all unchaste actions. *Eph. 5. 3. For-nication, and all uncleanness, let it not be once named among you.*

Nineteenth Q. 73. Which is the Eighth Com-mandment?

A. The eighth Commandment is, *Thou shalt not Steal, Exod. 20. 15. Deut. 5. 19.*

Q. 74. What is required in the eighty Com-mandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

1 Prop. God requireth the lawful procuring the wealth and outward estate of our selves. *Rom. 12. 17. Provide things honest*

in the sight of all men. Genesis 30. 30. 1 Timothy 5. 8.

2 Prop. God requireth the lawful furthering the wealth and outward estate of our selves, Prov. 27. 23. *Be thou diligent to know the estate of thy flocks, and look well to thy herds.*

3 Prop. God requireth the lawful procuring the wealth and outward estate of others. Lev. 25. 35. *If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.*

4 Prop. God requireth the lawful furthering the wealth and outward estate of others. Phil. 2. 4. *Look not every man on his own things, but every man also on the things of others,* Deut. 22. 1. 10. 5. Exod. 23. 4, 5. Gen. 47. 14, 20.

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own, or our Neighbour's wealth, or outward estate.

1 Prop. God forbiddeth whatsoever doth, or may unjustly hinder our own wealth, and outward estate, 1 Tim. 5. 8. *If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel,* Pr. v. 23. 20, 21. and 21. 17. and 28. 19.

2 Prop. God forbiddeth whatsoever doth or may unjustly hinder our neighbour's wealth and outward estate. Prov. 21. 6. *The getting of treasures by a lying tongue, is a vanity pressed to and of them that seek death,* Eph. 4. 28. Job 20. 19, 20.

Twentieth day. Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou shalt not bear false-witness against thy Neighbour.* Exod. 20. 16. Deut. 5. 20.

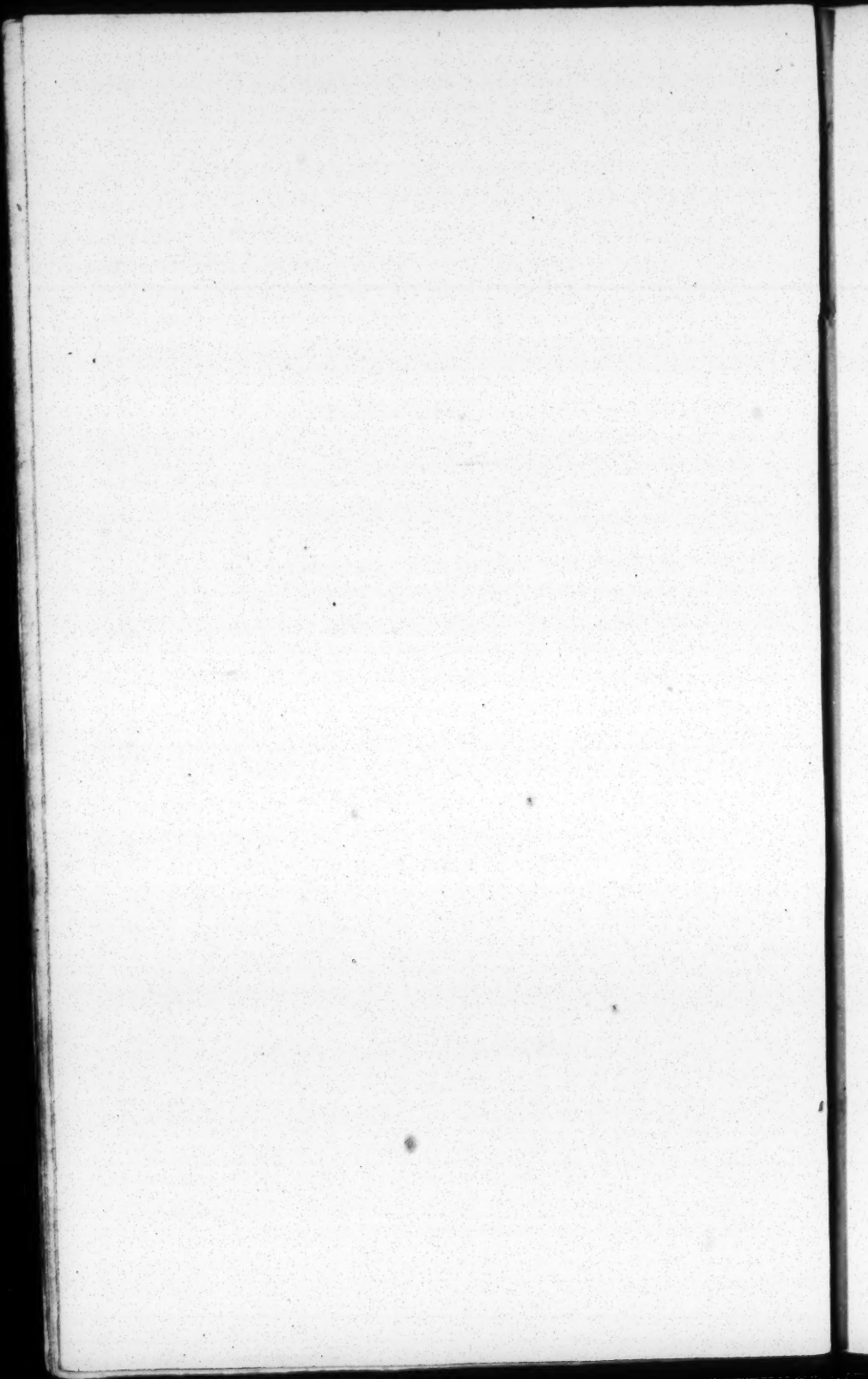
Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own, and of our Neighbour's good name. especially in witness-bearing.

1 Prop. God requireth the maintaining and promoting of truth between man and man. Zach. 8. 16. *Speak ye every man the truth to his Neighbour.*

2 Prop. God requireth the maintaining and promoting of truth

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truth, especially in witness-bearing. *Prov. 14. 5. A faithful witness will not lie. 25. A true witness delivereth souls.*

3 Prop. God requireth the maintaining and promoting of our own good name. *1 Pet. 3. 16. Having a good conscience, that where-as they speak evil of you, as of evil-doers, they may be ashamed, that falsely accuse your good Conversation in Christ. Act. 25. 10. Paul said, I stand at Cæsar's judgment seat, to the Jews have I done no wrong.*

4 Prop. God requireth the maintaining and promoting of our Neighbour's good name. *Joh. 3. 12. Demetrius hath good report of all men, and of the truth it self, yea, and we also bear record.*

Twenty-first day. C. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our Neighbour's good name.

1 Prop. God forbiddeth whatsoever is prejudicial to truth. *Rom. 3. 13. With their Tongues they have used deceit.*

2 Prop. God forbiddeth whatsoever is injurious to our own good name. *Job 27. 5. God forbid that I should justify you; till I die I will not remove my integrity from me.*

3 Prop. God forbiddeth whatsoever is prejudicial to our Neighbour's good name. *Psal. 15. 13. He that backbiteth not with his tongue, nor doth evil to his Neighbour, nor taketh up reproach against his Neighbour, 1 Sam. 17. 28. Lev. 19. 16.*

Twenty-second day. C. 79. What is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is by neighbours. Exod. 20. 17. Deut. 5. 1.*

C. 80. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, and a right and charitable frame of spirit towards our Neighbour, and all that is his.

1 Prop. God requireth full contentment with our own condition. *Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have.*

2 Prop. God requireth a right and charitable frame of spirit towards

towards our neighbour, and all that is his. *Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep.* 1 *Cor. 13. 4, 5, 6. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not it self, is not puffed up.* 5. *Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.* 6. *Rejoiceth not in iniquity, but rejoiceth in the truth.*

Q. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying, or grieving at the good of our Neighbour, and all inordinate motions and affections to any thing that is his.

1 *Prop.* God forbiddeth all discontentment with our own estate. 1 *Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

2 *Prop.* God forbiddeth all envying, or grieving at the good of our Neighbour. *Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.*

3 *Prop.* God forbiddeth all inordinate motions and affections to any thing that is our Neighbours. *Col. 3. 5. Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, Rom. 7. 7 8. and 13. 9. Deut. 5. 21.*

Q. 82. Is any man able perfectly to keep the Commandments of God?

A. No meer man since the fall is able in this life perfectly to keep the Commandments of God, but doth daily break them in thought, word and deed.

1 *Prop.* No meer man since the fall is able in this life perfectly to keep the Commandments of God. *Eccl. 7. 20. There is not a just man upon earth that doth good, and sinneth not.*

2 *Prop.* Every meer man since the fall doth in this life break the Commandments of God in thought. *Gen. 8. 21. The imagination of man's heart is evil from his youth.*

3 *Prop.* Every meer man since the fall doth break the Commandments of God in word. *James 3. 8. The tongue can no man tame, it is an unruly evil, full of deadly poison.*

4 *Prop.* Every meer man since the fall doth break the Commandments of God in deed. *James 3. 2. In many things we offend all.*

Q. 83.

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Q. 83. Are all transgressions of the law of God equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others, *John 19. 11. He that delivereth me unto thee, hath the greater sin.*

Twenty-third Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

1 Prop. Every Sin deserves God's wrath and curse in this life. *Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

2 Prop. Every sin deserves God's wrath and curse in that life which is to come. *Mat. 25. 41. Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

Q. 85. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape his wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption?

1 Prop. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ. *Joh. 3. 16, 18. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, Acts 20. 21.*

2 Prop. To escape the wrath and curse of God, &c. God requireth of us repentance unto life. *Acts 20. 21. Testifying both to the Jews, and also to the Greeks, repentance towards God.*

3 Prop. To escape, &c. God requireth of us the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption. *Prov. 2. 1 to 6. My son, if thou wilt receive my words, and hide my Commandments with thee. 2. So that thou incline thine ear unto wisdom, and apply thine heart unto understanding. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding. 4. If thou seekest her as silver, and searchest for her as hid treasure. 5. Then*

5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is faith in Jesus Christ ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

1 Prop. Faith in Jesus Christ is a saving grace. *Heb. 10. 39. We are of them that believe to the saving of the soul.*

2 Prop. By Faith we receive Jesus Christ, *Joh. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.*

3 Prop. By faith we rest on Christ alone for Salvation. *Phil. 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Isa. 26. Gal. 2. 20.*

4 Prop. By faith we receive Jesus Christ as he is offered to us in the Gospel. *Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

Twenty-fourth Q. 87. What is Repentance unto life ?

A. Repentance unto life is a saving grace, whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief, and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

1 Prop. Repentance unto life is a saving grace. *Act. 11. 18. God hath to the Gentiles granted repentance unto life.*

2 Prop. Repentance unto life ariseth out of the true sense of sin. *Act. 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do ?*

3 Prop. Repentance unto life ariseth out of the apprehension of the mercy of God in Christ. *Joel 2. 12, 13. Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil, Jer. 3. 22.*

4 Prop. By repentance unto life a sinner doth with grief and hatred of his sin turn from it unto God. *Jer. 31. 18, 19. Turn thou me, and I shall be turned, for thou art the Lord my God.*

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19. Surely after I was turned I repented; and after that I was instructed I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

5 Prop. Repentance unto life is accompanied with full purpose of, and endeavours after new obedience. *Psal. 119. 59. I thought on my ways, and turned my feet unto thy testimonies.*

Q. 88. What are the outward means whereby Christ communicates to us the ben. of Redemption?

A. The ordinary and outward means whereby Christ communicates to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for Salvation. *Matth. 28. 19, 20 Act. 2. 41, 42. 46, 47.* Then they that gladly received his word were baptized. 42. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers.

Q. 89. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, thro' faith unto Salvation.

1 Prop. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners. *Psal. 19. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.*

2 Prop. The Spirit of God maketh the word an effectual means of building up Saints in holiness and comfort. *1 Thes. 11. 6. Ye became followers of us, and of the Lord, having received the word in affliction, with joy of the Holy Ghost.*

3 Prop. The Spirit of God by the word builds up Saints through faith unto Salvation. *Rom. 1. 16 I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

Twenty-fifth day.

Q. 90. How is the word to be read, and heard, that it may become effectual to Salvation?

A. That the word may become effectual to Salvation,
we

we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

1 Prop. That the word may become effectual to Salvation we must attend thereunto with diligence. *Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the Posts of my Doors, Nehem. 8. 3. Acts 8. 30, 34.*

2 Prop. That the World may, &c. we must attend thereunto with preparation. *1 Pet. 2. 1, 2. Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings. 2. As new-born Babes, desire the sincere milk of the word, that ye may grow thereby, Luke 8. 18.*

3 Prop. That the word may, &c. we must attend thereunto with Prayer. *Pf. 119. 18. Open thou mine eyes, that I may behold wonderful things out of thy law, Eph. 6. 18, 19. Neh. 8. 6, 8.*

4 Prop. That the word may, &c. we must receive it with faith, *Heb. 4. 2. The word did not profit them, not being mixed with faith in them that heard it, 2 Pet. 1. 19, 20, 21.*

5 Prop. That the word may, &c. we must receive it with love. *2 Thes. 2. 10. They receive not the love of the truth, that they might be saved, Acts 17. 11.*

6 Pr. That the word may, &c. we must lay it up in our hearts. *Pfal. 119. 11. Thy word have I hid in my heart, Pr. 2. 1. Luk. 2. 19.*

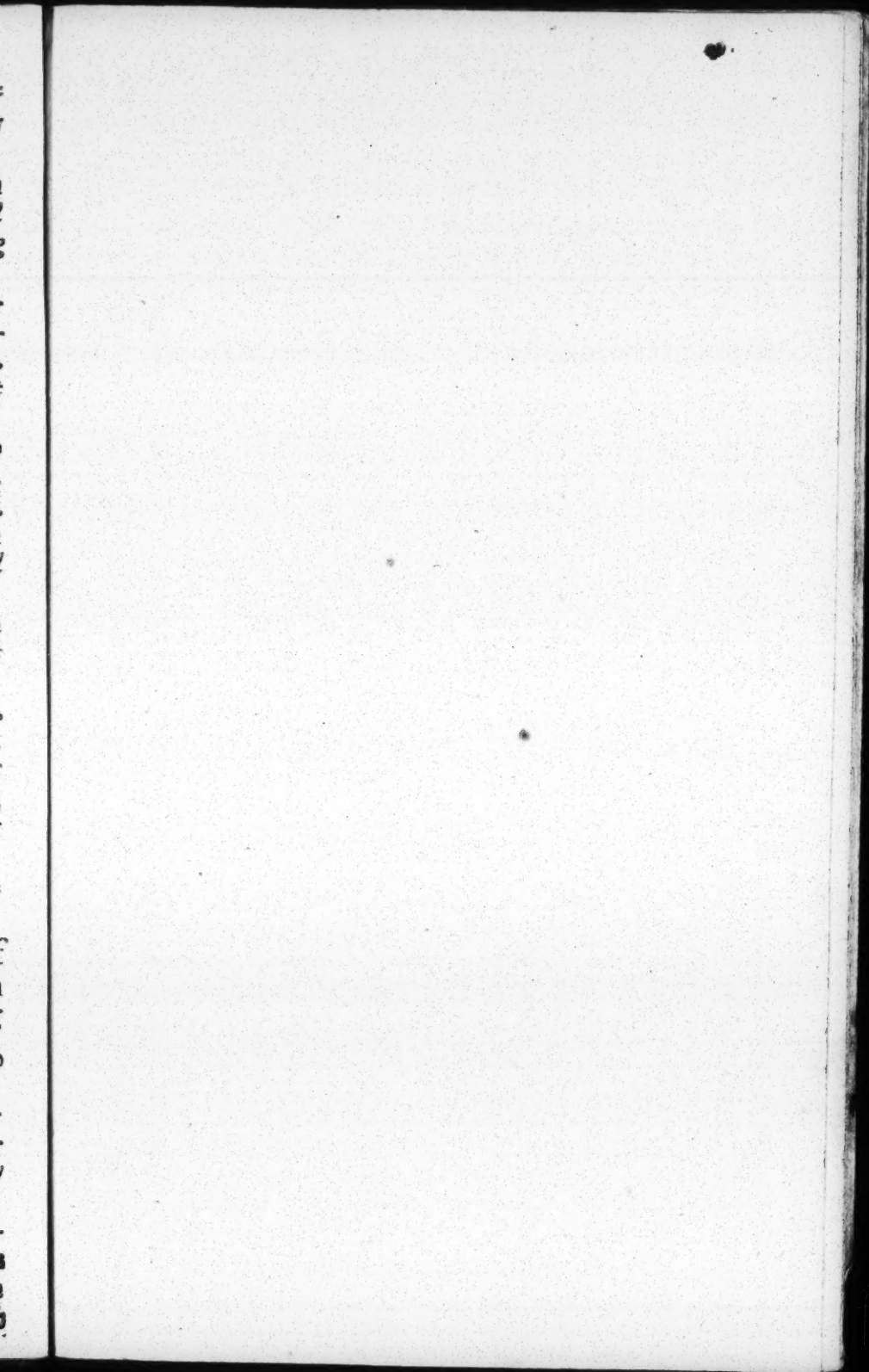
7 Prop. That the word may, &c. we must practise it in our lives. *Jam. 1. 25. Whoso looketh into the perfect law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.*

Q. 91. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer 'em, but only by the blessing of Christ, and the working of the Spirit in them, that by faith receive 'em.

1 Prop. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them. *1 Cor. 3. 6, 7. Neither is he that planteth any thing, neither he that watereth, 1 Pet. 3. 21.*

2 Prop. The Sacrament become effectual means of Salvation, only by the blessing of Christ, and the working of his Spirit in them, that by faith receive them, *1 Pet. 3. 21. Baptism doth*



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doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the Resurrection of Jesus Christ, Mar. 3. 11. and 28. 19, 20.

Q. 92. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, sealed, and applied to Believers.

1 Prop. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signs Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers. Gen. 17. 7, 9, 10. *This is my Covenant, which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised,* 1 Cor. 11. 24, 25. Exod. 12. Rom. 4 11.

Twenty sixth **Q. 93. Which are the Sacraments of the New Testament?**

A. The Sacraments of the New Testament are Baptism and the Lord's Supper.

1 Prop. Baptism is a Sacrament of the New Testament. Mat. 28. 19. Mar. 16. 16. *He that believeth, and is baptized, shall be saved*

2 Prop. The Lord's Supper is a Sacrament of the New Testament. 1 Cor. 11. 23. *I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And v. 21, 25, 26. Mar. 26. 26, 27, 28.*

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, In the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's.

1 Prop. Baptism is a Sacrament of washing with water in the Name of the Father, and of the Son, and of the Holy Ghost. Mat. 28. 19. *Teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,* John 3. 23.

2 Prop. Baptism doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, Rom. 6. 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?* Gal. 3. 27. Rom. 6. 5.

3 Prop. Baptism doth signifie and seal our engagement to be the

the Lord's. Rom. 6. 4. *We are buried with him by Baptism into death; like as Christ was raised from the dead, even so we also should walk in newness of life.*

Q. 95. To whom is baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the Infants of such as are members of the visible Church are to be baptiz'd.

1 Prop. Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him. Acts 2. 41. *Then they that gladly received his word, were baptized,* Acts 8. 36, 37, 38. and 2. 38.

2 Prop. The Infants of such as are members of the visible Church are to be baptized. Gen. 17. 7, 9, 10. *I will establish my Covenant between me and thee, and thy seed after thee in their generation, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. 10. This is my Covenant, which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised. Act. 2. 38. 39. Repent and be baptized every one of you. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Twenty-seventh Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's appointment, his death is shewed forth, and the worthy receivers are (not after a corporal and carnal manner) but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

1 Prop. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's appointment, his death is shewed forth. Luk. 22. 19. *He [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body which is given for you, this do in remembrance of me. 20 Likewise also the Cup after supper, saying, This Cup is the New Testament in my blood, which is shed for you.*

2 Prop. The worthy receivers of the Lord's Supper are not after a corporal and carnal manner, but by faith, made partakers

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takers of Christ's Body and Blood, with all his Benefits, to their spiritual nourishment, and growth in grace. 1 Cor. 10. 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?* 1 Cor. 11. 23, to 27.

Q. 97. What is required to the worthy receiving of the Lord's-Supper?

A. It is required of them that would **worthily** partake of the **Lord's-Supper**, that they **examine** themselves of their **knowledge** to **discern** the **Lord's body**, of their **faith** to feed upon him, of their **repentance**, **love**, and **new obedience**; lest coming **unworthily**, they eat and drink judgment to themselves.

1 Prop. It is required of them that would **worthily** partake of the **Lord's-Supper**, that they **examine** themselves of their **knowledge** to **discern** the **Lord's Body**. 1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's Body.*

2 Prop. It is required, &c. that they **examine** themselves of their **faith** to feed upon Christ. 2 Cor. 13. 5. *Examine yourselves whether ye be in the faith.*

3 Prop. It is required, &c. that they **examine** themselves of their **Repentance**. 1 Cor. 11. 31. *If we would judge ourselves, we should not be judged.*

4 Prop. It is required, &c. that they **examine** themselves of their **Love**. 1 Cor. 11. 18. *When you come together in the Church I hear there be divisions among you. 20. When ye come together therefore into one place, this is not to eat the Lord's body.* 1 Cor. 10. 16, 17.

5 Prop. It is requir'd, &c. that they **examine** themselves of their **new obedience**. 1 Cor. 5. 7, 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

6 Prop. They that come **unworthily** to the **Lord's-Supper** eat and drink judgement to themselves. 1 Cor. 11. 27, 29. *Whoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, ver. 29. supra.*

Q. 98. What is Prayer?

A. Prayer is an offering up of our desires to God
D. for

for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

1 Prop. Prayer is an offering up of our desires to God, *Psal.* 62. 8. *Pour out your hearts before him,* *Rev.* 19. 10.

2 Prop. We are to pray only for Things agreeable to God's will, 1 *John* 5. 14. *Rom.* 8. 27. *The spirit maketh intercession for the Saints according to the will of God.*

3 Prop. Prayer is to be made only in the name of Christ, *John* 10. 23. *Whatsoever ye shall ask the Father in my name, he will give it you.*

4 Prop. With our desires to God in prayer, we must join confession of sins, *Dan.* 9. 4. *I prayed to the Lord my God, and made my confession,* *Psal.* 32. 5, 6.

5 Prop. With confession of our sins, and petition for supply of our wants, we must in our prayers add thankful acknowledgement of God's mercies, *Phil.* 4. 6. *In every thing by prayer and supplication, and thanksgiving, let your requests be made known to God.*

Twenty-eighth Q. 99. What Rule hath God given day. for our direction in prayer.

A. The whole Word of God is of use to direct us in Prayer. But the special Rule of direction, is that form of Prayer which Christ taught his Disciples, commonly call'd the Lord's prayer.

1 Prop. The whole word of God is of use to direct us in Prayer, 1 *John* 5. 14. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

2 Prop. The special Rule of Direction in Prayer, is that form of Prayer which Christ taught his Disciples, commonly called the Lords prayer, *Mat.* 6. 9. *After this manner therefore pray ye, Our Father, &c.* *Luke* 11. 2. *When ye pray, say, our Father, &c.*

Q. 100. What doth the Preface of the Lords prayer teach us?

A. The Preface of the Lord's prayer, which is, *Our Father, which art in Heaven,* teacheth us to draw near to God with all holy reverence and confidence, as Children to a Father, able, and ready to help us; and that we should pray with, and for others.

1 Prop. The Preface of the Lord's Prayer is, *Our Father, which art in Heaven,* *Mat.* 6. 9.

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2 Prop. In Prayer we are to draw near to God with all holy reverence, *If. 64. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever, behold, see, we beseech thee, we are all thy people.*

3 Prop. In Prayer we are to draw near to God with all holy confidence, *Rom. 8. 15. Ye have received the spirit of adoption, whereby we cry, Abba, Father.*

4 Prop. In Prayer we are to draw near to God, as children to a Father, able and ready to help us, *Luk. 11. 13. If ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the holy spirit to them that ask him?*

5 Prop. We are to pray with, and for others, *Eph. 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.*

Q. 101. What do we pray for in the first Petition.

A. In the first Petition, which is, **Hallowed be thy Name**, we pray, that God would enable us, and others, to glorifie him in all that, whereby he makes himself known, and that he would dispose all things to his own glory.

1 Prop. The first Petition is, **Hallowed be thy Name**, *Mat. 6. 9.*

2 Prop. We are to pray, that God would enable us, and others, to glorifie him in all that whereby he makes himself known, *Psal. 67. 1, 2, 3. God be merciful unto us, and bless us, and cause his face to shine upon us. 2. That thy way may be known upon earth, thy saving health among all nations. 3. Let the people praise thee, O God, let all the people praise thee, Psal. 145. tot.*

3 Prop. We are to pray, that God would dispose all things to his own glory, *2 Chro. 20. 6, 10, 11, 12. Ps. 83. tot. Rom. 11. 36. To him are all things, to whom be glory for ever. Amen.*

Twenty-ninth **Q. 102. What do we pray for in the second Petition?**

A. In the second Petition, which is, **Thy Kingdom come**, we pray, that **Satan's Kingdom** may be destroyed, that the **Kingdom of Grace** may be advanced, our selves and others brought into it, and kept in it, and that the **Kingdom of glory** may be hastned.

1 Prop. The second Petition is, **Thy Kingdom come**, *Mat. 6. 10.*

2 Prop. We are to pray that Satan's Kingdoms may be destroyed. *Psal. 68. 1, 18. Let God arise, and let his enemies be scattered; let them also that hate him, flee before him.*

3 Prop. We are to pray that the Kingdom of Grace may be advanced. *Psal. 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

4 Prop. We are to pray that our selves and others may be brought into the Kingdom of Grace, and kept in it. *2 Theſ. 3. 1. Pray for us, that the word of the Lord may have free course, and be glorified, Rom. 10. 1.*

5 Prop. We are to pray that the Kingdom of Glory may be hastned. *Rev. 22. 20. Surely I come quickly. Even so come Lord Jesus.*

Q. 103. What do we pray for in the third Petition?

A. In the third Petition, which is, **Thy will be done on earth, as it is in heaven;** we pray, that God, by his **Grace**, would make us able and willing to **know, obey, and submit** to his will in all things, as the **Angels** do in heaven.

1 Prop. The third Petition is, **Thy will be done on earth, as it is in heaven,** Mat. 6. 10.

1 Prop. We are to pray that God, by his Grace, would make us able and willing to know and obey his will in all things. *Psal. 110. 34. Give me understanding and I shall keep thy law, yea, I shall observe it with my whole heart. 35. Make me to go in the path of thy Commandments, for therein do I delight. 36. Incline my heart unto thy testimonies.*

3 Prop. We are to pray, &c. that God would make us able and willing to submit to his will in all things. *Acts 21. 14. When we would not be persuaded, we ceased, saying, the will of the Lord be done. Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21.*

4 Prop. The Angels in Heaven know, obey, and submit to God's will in all things. *Psal. 103. 20. Bless the Lord, ye his Angels, that do his Commandments, hearkning to the voice of his word. 21. Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure.*

Q. 104. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, **Give us this day**

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day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

1 Prop. The fourth Petition is, **Give us this day our daily bread**, Mat. 6. 11.

2 Prop. We are to pray that of God's free gift we may receive a competent portion of the good things of this life. Prov. 35. 8. 9. *Give me neither poverty, nor riches, feed me with food convenient for me*, Gen. 28. 20.

3 Prop. We are to pray that we may enjoy God's blessing with the good things of this life, *psal. 90. 17. Let the beauty of the Lord our God be upon us, and establish the work of our hands upon us, yea, the work of our hands establish thou it*, 1 Tim. 4. 3, 4, 5.

Thirtieth Q. 105. **What do we pray for in the day. fifth Petition?**

A. In the fifth Petition, which is, **And forgive us our debts, as we forgive our debtors**; we pray that God, for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

1 Prop. The fifth Petition is, **And forgive us our debts, as we forgive our debtors**, Mat. 6. 12.

2 Prop. We are to pray that God, for Christ's sake, would freely pardon all our sins. *Psal. 51. 1. Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions*. Dan. 9. 17, 19.

3 Prop. We are the rather encouraged to ask of God the free pardon of all our sins, because by his Grace we are enabled from the heart to forgive others. Mat. 6. 14. *If ye forgive men their trespasses, your heavenly father will also forgive you*. And Ver. 15.

Q. 106. **What do we pray for in the sixth Petition?**

A. In the sixth Petition, which is, **And lead us not into temptation, but deliver us from evil**; we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

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1 Prop. The sixth Petition is, **And lead us not into temptation, but deliver us from evil, Mat. 6. 13.**

2 Prop. We are to pray, that God would keep us from being tempted to Sin, *Mat. 26. 41. Pray that ye enter not into temptation. Isa. 19. 13.*

3 Prop. We are to pray, that God would support, and deliver us, when we are tempted, *Psal. 51. 10. Create in me a clean heart, O God, renew a right spirit within me. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit, Eph. 2. 14, to 18. 1 Thes. 3. 13. Jude. Ver. 24.*

Q. 107. What doth the Conclusion of the Lord's Prayer teach us ?

A. The Conclusion of the Lord's Prayer, which is, **For thine is the Kingdom, and the power, and the glory, for ever. Amen;** teacheth us to take encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, power, and glory to him; and in testimony of our desire, and assurance to be heard, we say, **Amen.**

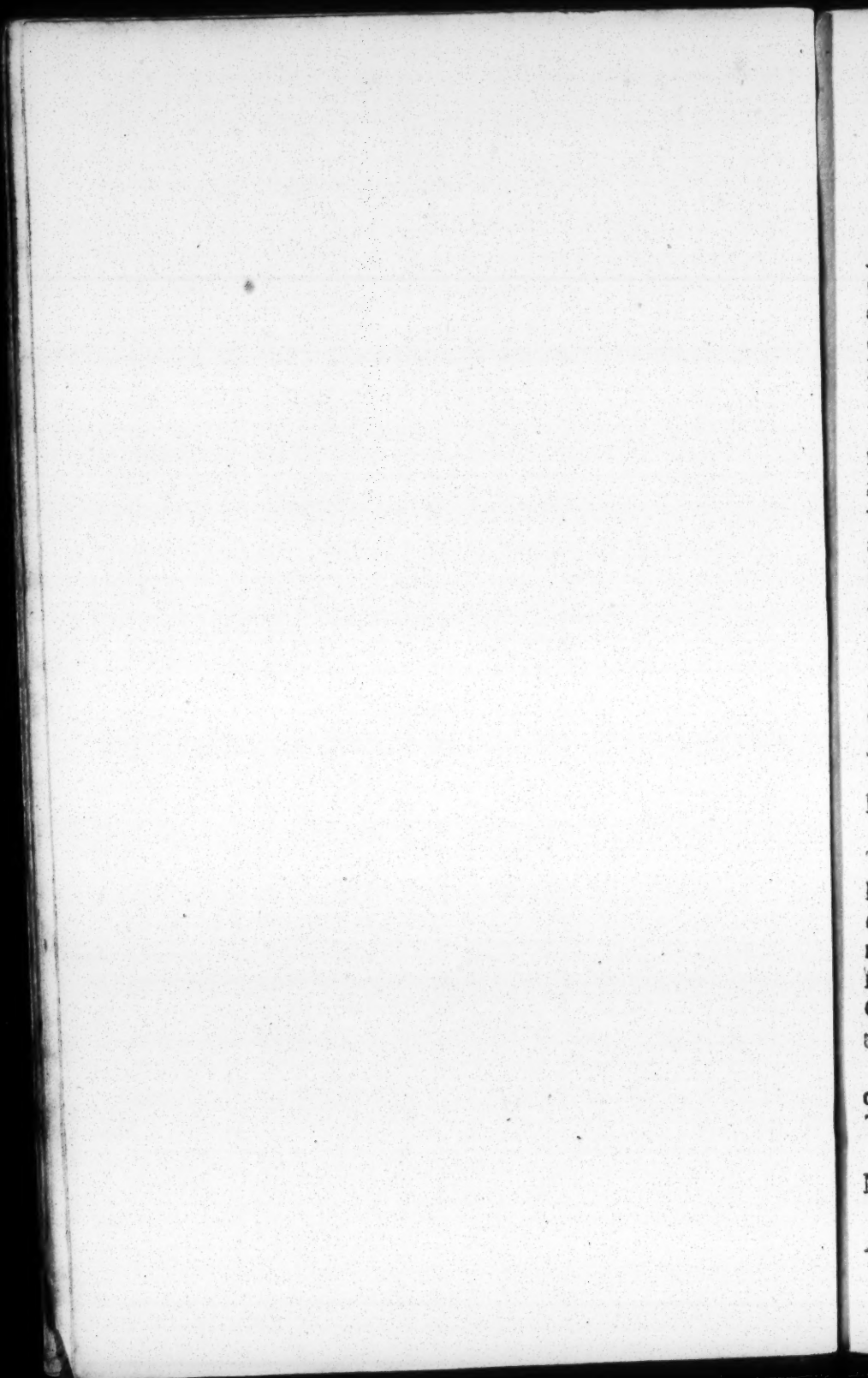
1 Prop. The Conclusion of the Lords-Prayer is, **For thine is the Kingdom, and the power, and the glory, for ever. Amen, Mat. 6. 13.**

2 Prop. We are to take our Encouragement in Prayer from God only, *Dan. 9. 18, 19. We do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19. O Lord, hearken and do, defer not, for thine own sake, O my God.*

3 Prop. We are in our Prayers to praise God, by ascribing Kingdom, power and glory to him, *1 Chron. 29. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in heaven and earth is thine, 13. Now therefore, O God, we thank thee, and praise thy glorious Name.*

4 Prop. In testimony of our desire, and assurance to be heard in Prayer, we say, **Amen, Rev. 22. 20. Amen, even so come Lord Jesus. And ver. 21.**

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